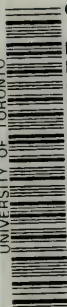


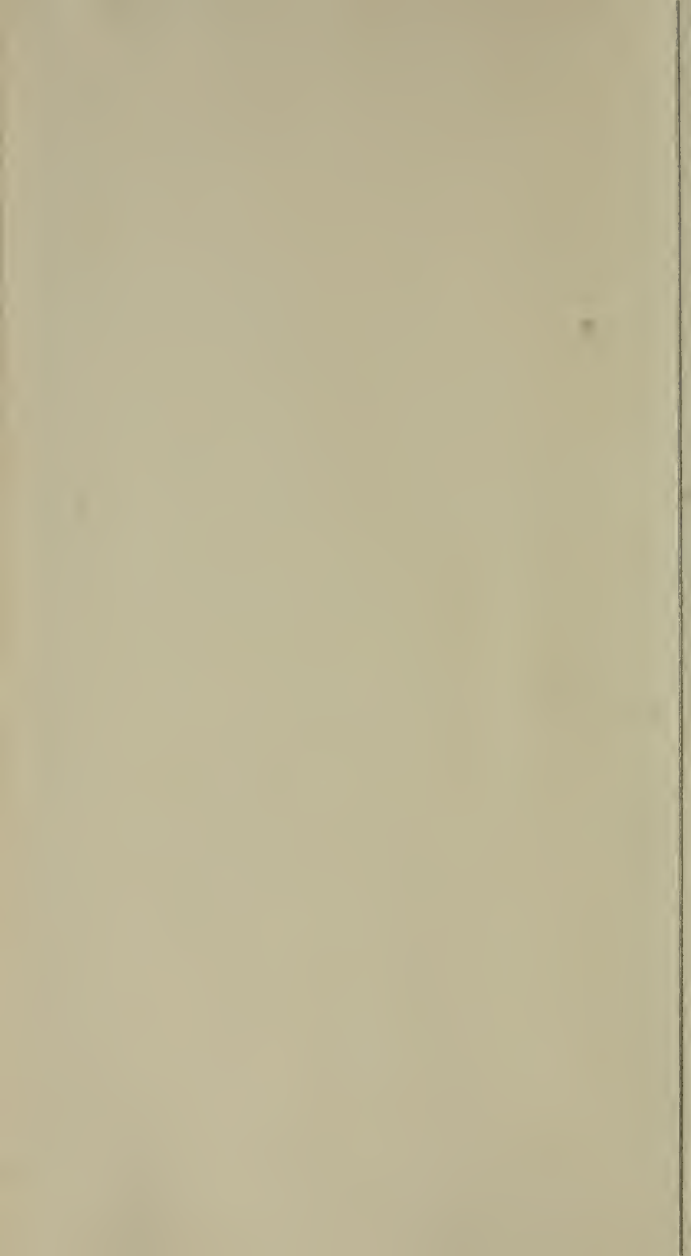
UNIVERSITY OF TORONTO



3 1761 00634977 3



Digitized by the Internet Archive
in 2010 with funding from
University of Toronto



COMPREHENSIVE VIEW

OF THE

VARIOUS CONTROVERSIES

AMONG

Pagans, Mahometans, Jews, and Christians.

PHILOSOPHICAL AND THEOLOGICAL.

In which is shewn,

- I. Wherein the various parties agree.
- II. Wherein they differ.
- III. The differences adjusted, and the absurd opinions and parties refuted.

BEING

A COMPENDIOUS POLEMICAL SYSTEM.

Errare possum; hæreticus esse nolo.

Aug.

Humanum est errare; sed perseverare in errore diabolicum.

S.

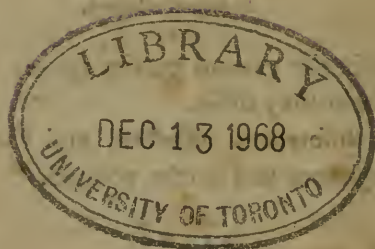
Age nunc quod iroriturus agas.

M.

BY THE AUTHOR OF THE DESIGN OF CREATION.

EDINBURGH:

Printed in the Year 1785.



BL
75
C65

P R E F A C E.

I Have always thought, that laymen, and especially lawyers, are the most proper persons to treat controversies; not only because a lawyer's business consists chiefly in controversy of its kind, and being mostly accustomed to subjects of this nature, they are therefore supposed to be the best logicians, but because that laymen, being neutral with regard to interest, are therefore supposed to be more impartial inquirers for truth, and more equal judges in some controversies; whereas clergymen, in some cases, are at least more liable to be suspected of acting from interest more than principle, however candid they may be, and therefore contending for victory more than for truth; which is the case with too many of all denominations. Being wholly neutral with regard to interest, I hope to escape the imputation of partiality, or at least to give no reason for it, but to exercise justice and moderation, or a moderate justice. When the philosopher heard some narrow-minded bigots, and home-bred little spirits, commend their own country, and condemn all others, he said he considered himself as a citizen of no particular country, but of the world at large. So, like that philosopher, I consider myself as a citizen of the world, and of the whole church of God in it. No party is without both properties and faults, though the faults of some be greater and more numerous than those of others. I approve of what is good, and disapprove of what is bad

in every party ; and hope to shew, that I see the faults and properties of all parties equally, and am entirely freed from the prejudices of education ; which are like chains and fetters, that hold too many all their lifetime subject to wretched and miserable bondage. The faults of others are certainly their calamities and misfortunes, though they are too often voluntary, and therefore should excite pity rather than severity.

Polemical writers seldom shew wherein other parties are right, and wherein they agree with them, but take notice only of their faults, as if they had no properties, which I reckon a great injustice done them ; and therefore, to avoid this defect, I take a more liberal view, and a more extensive plan ; which leads me to consider, not only the differences among Christians, but also among Pagans, &c. ; for the Pagan philosophers were divided into different parties, and held different opinions, as well as Jews and Christians ; and they all differed more about words than things, misunderstanding one another's meaning by affixing different ideas to the same words ; so that the wars and disputations of most of them are only logomachies, and they may all be reduced to bigots and sceptics.

try A bigot is a heretic in the highest sense ; he is one that holds whatever opinion he has learned, or formed, without considering and examining whether it is right or wrong, or weighing and comparing both sides of the question : he will keep his principle, be it true or false ; and it is the same to him which of them it is, as he holds it not on a rational and just foundation,

being persuaded he cannot err ; or unwilling to change and give up with his opinion or way, he is not open to conviction, but obstinate in his error, and resolved to persevere in it, and is the most despicable disagreeable being in nature.

Augustine distinguishes between error and heresy thus : I may err, but I will not be a heretic ; to err is human, but to persevere in it is diabolical ; to such is addressed the golden maxim, *Act now as you would do when dying*, or, as you will wish to have done when you come to die.

A sceptic is one that is in suspense, and in-*Script* different between truth and error ; and either doubts, whether there be such a thing as truth, or whether we can certainly attain to the knowledge of it ; he therefore doubts of every thing, and holds this as his only certain principle, that nothing is certain ; but then he contradicts himself, in holding this one thing for certain, that nothing is certain, and making it a certain principle. Pyrrho, the father of them, did not believe his senses ; but his friends were so attentive, as to prevent him from going over a precipice, or into fire or water ; and he has had some genuine disciples of late, who disbelieve that there is a material world, but only an idea of it in the mind ; without an archetype, which is an impossibility ; and that there is neither matter nor spirit, and nothing but impressions and ideas in nature ; a philosophic delirium. Bigotry and scepticism are equal extremes ; and it is a mistake to say, such is the safe side to err on, for all extremes are equally dangerous ; but man is made

With too much knowledge for the sceptic's side,
With too much weakness for the bigot's pride.
—If a person wish to see the arguments light on
adice any side of a question, they will appear so to
him.—The prejudice of education leads the bulk
of mankind, and not reason : prejudice is an o-
pinion formed either for or against a thing, be-
fore it be rightly examined and understood ; and
it is an immense labour, even with the help of
a learned education, to remove such prejudices,
either in the natural, the civil, or religious life.
tom Mankind are generally prejudiced in favour of
their native country and customs, as well as their
religion ; and we commonly say, it is natural for
them to be so. Custom becomes as it were a se-
cond nature, and is apt to be mistaken for na-
ture herself.

usi- Whatever principles or notions are first in-
stilled into the mind, are seldom eradicated af-
terwards ; and scarce any other country, customs,
or religion, ever become quite agreeable, or fa-
miliar, to such as have forsaken their native ones,
even though convinced of their superiority, or
of the absurdity of their native religion, and
quit it on that account ; yet they seldom heartily
adopt another, but remain sceptics, except where
enthusiasm takes place ; and then they will turn
from the best to the worst, or, on the contrary ;
and from one party to another, or make a di-
vision without any material difference, and yet
imagine it as great as that between light and
darkness ; so that a true and rational reforma-
tion is either a miracle or similar to it, as was
the case in the propagation of Christianity and
the reformation. So great is the power of cus-

tom and education, and so weak is reason, or the powers and faculties of the human mind in the present state. So that a right education is of the utmost importance both in principles and morals. Unskilful nurses, in order to prevent children from going into dark places, where they may stumble and fall, often persuade them that there are hobgoblins and ghosts in the dark; and thus instill into their minds a fear of spirits when it is dark, so that they remain under that bondage through life; whereas spirits, being invisible, are no more in the dark than in the light. No part of literature is perhaps worse conducted than that of controversy; the volumes on almost each one are either so many or so large, that, being disgusted at the very appearance of them, few cultivate a right acquaintance with the principal controversies, or the principal points in any one controversy, and the indolent neglect them altogether; though the danger of heresy and schism is necessary to be known, in order to avoid them.—When writings were scarce in the world, or in any particular language, they were perused with unwearied diligence; and the more large or diffuse any were in speaking or writing in these days of voluntary slavery, they were supposed to have the more merit; but the world is now got into the Grecian laconic and right taste in that point, to value writers and speakers for being short and substantial, to comprehend a sea of matter in a drop of language; and it is a fact, that a laconic, or concise writer or speaker, will say more in a pamphlet, or in half an hour, than a tedious diffuse one will do in a folio or in half a day: brevity sometimes causes

obscurity, but prolixity always does so ; there is no being diffuse without confusion. To be long and loud in writing and speaking, are certain signs of the want of merit, in order to make up in bulk or sound what is wanting in substance. If every book were reduced to its quintessence, many folios would be reduced to pamphlets, and many an author's works would be lost altogether. Folios, or many volumes, in either history or science, might well be summed up in pamphlets, and reduced to a small number, and then great expence of money, time, and labour would be saved.—All that any can learn by reading some books, even on the chief subjects of literature, is, that they lost all the foresaid expences. How much more is it the case with regard to those that can have no solid useful knowledge to enlighten or enrich the mind !

It is not my intention to treat universally of all the controversies, or all the points of any one ; as some controversies are of no importance, and many things controverted in almost each one. Some are as much deliriums as heresies. It is only the principal controversies, and the important points in these I intend to treat. It is certain, that, as an argument, or an admonition, multiplies in words, it loses in weight ; and the case is the same with regard to arguments on a controversy. I shall therefore make my arguments short and few. When one sufficiently overthrows an absurdity, more are needless. As I intend my publications for general use, I study to be short and plain ; for the benefit of those that have little time or money, and for the weak and ignorant. I intend this not only for an introduction to the

study of controversy at the University, in order to perform what I promised some years ago, of reducing the substance of all the controversies to a small compass, for the benefit of students, but also for the illiterate.

All absurdities and corruptions are reduced to three kinds, *viz.* heresy, schism, profaneness. Heresy is a word of Greek original, and signifies an election, or choice of an opinion or way; taken up, not from the evidence of truth, but for affected singularity, and sinister designs; a party-business, opposite to the common good, *viz.* unity and concord for worldly interest, or a division from contention and discord. The same Greek word in the New Testament is rendered both heresy and sect, Acts v. 17. xv. 5. xxiv. 5, 14. xxvi. 5. xxviii. 22. 1 Cor. xi. 19. Gal. v. 19. ~~Jude v. 19.~~ So that heresy is either speculative in opinion, sectarian in society, or practical in conversation. Opposite to truth, unity, and morality, it is the adhering or cleaving fast to any absurdity or error in principle or practice. Or-
thodoxy is a right opinion or principle; and heterodoxy is another, or different opinion, opposite to the right one, that is an erroneous one. and coincides with heresy. Canonical is what is infallible, or an unerring rule, as the inspired writings. In the secondary sense, it also signifies what is established by public authority as a law. And as the church of Rome claims infallibility, she calls every thing she does canonical, as the establishing laws, days, and hours for worship, saints for adoration, to be invoked as mediators, &c.

Ortho-
Hetero-

Canon-

INTRODUCTION.

A Rational Inquiry concerning Truth in Matters of Religion.

(Some of the beasts have certain degrees of reason, as the elephant, which is called half-rational by philosophers : and the beavers build their habitation with much art and design, as Father Bougeant, on the language of brutes; observes ; they have also a language, and understand one another ; and some of them have the power of imitation, to learn artificial language from man, and notes of music ; but they have not so much as to make them capable of religion, for they want the sense of right and wrong, or of moral good and evil, called conscience, or the moral sense, and therefore are not moral agents, or accountable for their conduct.)

MAN, strictly speaking, is properly denominated a religious creature, as distinguished from the brutes ; as all nations had deities, religious worship, and oracles.

When I attained to the years of discretion, and became capable to exercise reason; (says the philosopher) I began to examine which of the four religions is the true one, and which is the true church. I did not take it for granted, that the religion and church I was bred in was the

right one, because it says so, for every one does that. I observed, that the bulk of mankind continue to hold fast to the religion and customs with which they were brought up; and as many of these are contrary to one another, they cannot all be right. Many mistake custom and education for truth, and the prejudice of education serves to rivet them in their errors; nor can they give any reason why they hold such customs and religion, but that they were brought up with them; and therefore they are right, and all others wrong: and both churchmen and statesmen, led by political motives, confirm them in these opinions to their hurt and ruin.

I therefore observed, that the first thing to be done is to unlearn false principles, or the prejudices of education, and, for this end, to follow the rules that God has given us rather than men; for Pagans, or Deists, Mahometans, Jews, and Christians, and every party of these affirm they only are right.

We have three rules to judge what is right or wrong by, each for their proper objects, viz. Our bodily senses, our reason, and revelation; and these cannot contradict one another, for God is the author of them all, and he cannot be the author of contradictions. Scripture doctrines are above the discovery of reason, but when they are revealed, they cannot be contrary to it. It is by our reason we must judge what are the marks and evidences of a revelation from God, and whether the Koran of Mahomet, or the Old and New Testament be divine oracles. And it is our reason that makes us capable of religion.

If we give up with our reason, or follow not the dictates of it, we are no better than brutes that act by instinct; and if we give up with our senses, or do not believe them, we are worse; and yet we must give up with both, and revelation too, if we worship creatures and artificial workmanship, or admit of transubstantiation, and worship performed in an unknown tongue; or think that creatures are omnipresent, as the addressing them at the same time in distant places supposes, or make a division without any material difference; and whatever else is evidently absurd to the common sense of mankind. Can any believe that snow is black, that honey is bitter, and gall sweet? that fire is cold, and ice hot? that a part of any thing is equal to the whole of it, whoever may affirm it? No person, church, or nation, is allowed to be a judge in their own cause; for they would justify themselves, and condemn their opponents, Prov. xviii. 17.

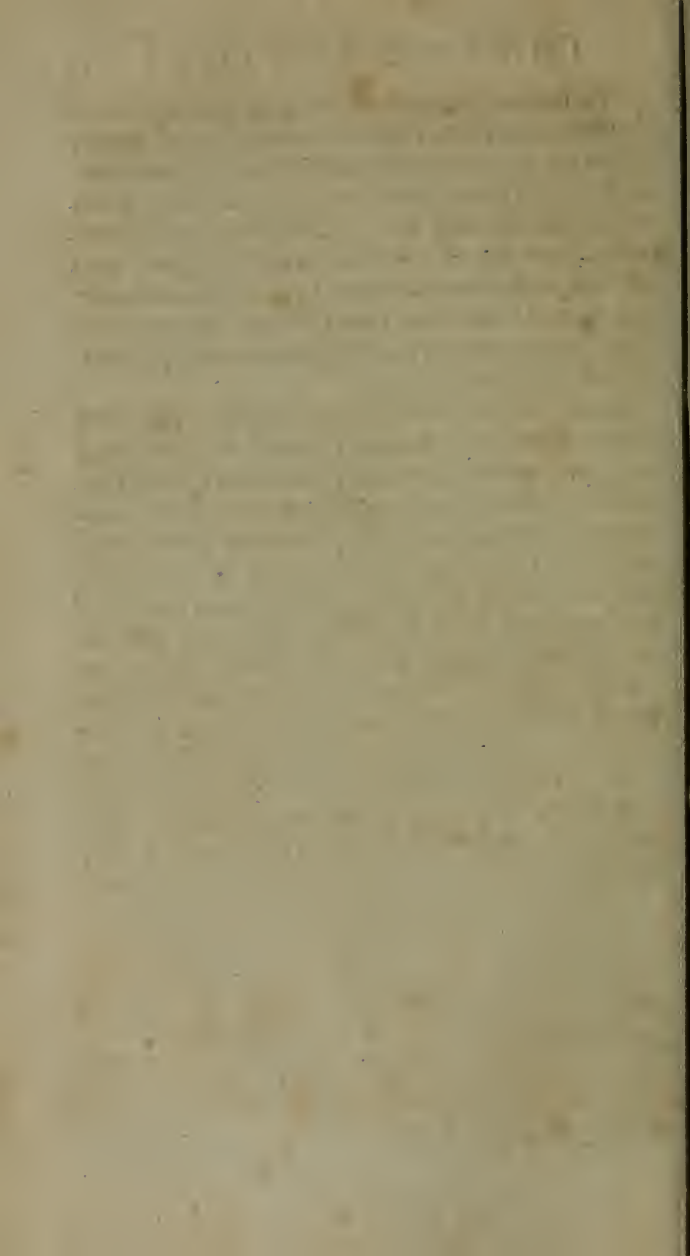
The Jews have strictly observed the conduct of the Christian church in all periods, and they are neutral and proper judges if she has changed from her primitive state, and whether the Greek, the Roman, or the reformed churches, Popery, Prelacy, Presbytery, or Independency be nearest the original model. Money made the difference; covetousness and ambition bred corruption.

Great allowances are to be made for the prejudices of education; they affect the mind as the jaundice does the eye, so that it sees all things of its own complexion.

The mental prospect magnifies the faults of others with the one end, and diminishes its own with the other.

We should beware of judging that the faults of others seem as great to them as to us: if they appeared so, they would indeed be self-condemned if they did not forsake them; but they generally seem at most but indifferent, if they perceive them at all. Some eastern Pagans thus learned perfect moderation toward one another, and hoped that the Deity would accept of all their different modes of religious worship, as nature delights in variety.

Some believe absurdities, because they will believe them without any reason; nay, contrary to every reason, as transubstantiation; and thus believe with the will, and not with the understanding. And it is a fact, that speculative men are as fond of their opinions, or modes of worship, as sensual ones are of the gratification of their appetites, 1 John ii. 15, 16.; and will not quit them, though they are sensible they are wrong, contrary to the fore-mentioned Pagans. Bigots persuade themselves, that they are the only favourites of heaven, that God will accept of the religious worship and service of none but themselves, and would not own him as their God that would not condemn all whom they reprobate.



COMPREHENSIVE SUMMARY
OF THE
VARIOUS CONTROVERSIES
AMONG
Pagans, Mahometans, Jews, and Christians,
PHILOSOPHICAL AND THEOLOGICAL:
CONTAINING,
A CRITICAL REVIEW OF ALL RELIGIONS.

THE professors of all religions, natural or revealed, agree in the general principles of doctrine, worship, and morality.

All nations acknowledged a God, and a future state. These seem to be natural principles, or innate ideas, originally impressed on the human mind, or at least communicated by universal tradition, derived at first from revelation. Adepts in oriental and antient literature, as the author of the travels of Cyrus, Stillingfleet, Cudworth, Gale, Hyde, Prideaux, &c. observe, that not only the Pagan philosophers, but also the poets and the vulgar, even the Egyptians, the greatest polytheists, and grossest idolaters, as well as the Greeks and Romans, &c. owned but one supreme God, though they had many subordinate ones; as the animated elements, viz. fire, air, or

wind, earth, water, animals, vegetables, ^{as} trees, &c. stars, demons, heroes, departed souls, &c. which last they held as mediators and messengers of the gods. The poets, with their fictitious fables and allegories, wrapt up every thing in mystery and obscurity, as they made riddles of all things : And as the priests found the bulk of mankind stupid and gross in their conceptions, and unfit for more pure worship, they and the statesmen judged a civil or political religion, a medium betwixt the speculations of the philosophers and the fancies of the poets, fittest for them, as they were unfit for the speculations of the philosophers. It must also be observed, that their many gods were rather nominations, or titles, attributes, and designations of the one God, than different gods ; as Juno in the air, Neptune in the sea, &c. Pallas wisdom, Mercury speech, &c.*

All nations agreed also, that God was to be worshipped, though they differed in the modes of it. They acknowledged his government, and asked his protection and direction in all things. Every undertaking, and every refreshment began with an address to God, and concluded with an acknowledgment to him. They also agreed in a future state of some kind ; as a sensual paradise, &c. for the virtuous, and various punishments for the vitious. And their care of the body after death, which they thought necessary to the rest and happiness of the deceased, had some appearance of the notion of a resurrection.

* See Cudworth's Intellectual System.

The original mode with the body after death was interment, or to consign it to the earth.

The Grecians prepared a funeral pile, and burnt it, which had the appearance of something savage in it, and they deposited the ashes carefully in an urn; they had also bags of asbestos, composed of a flax that would not burn, or rather of filaments of a certain kind of stone, and the dead body being put into one of these, burnt to ashes, which the bag preserved, as it was not consumed in the fire: and when it was decided who was the best-beloved wife, she cast herself into the funeral pile, together with the body of her husband, or was buried alive with him, that she might have his society in the other world, which was reckoned her special privilege.

The Egyptians extracted the bowels and brains, embalmed and anointed the body with spices, myrrh, and perfumes, (as the Jews also did before burial) to keep it from corruption, and preserve the complexion; and covered it with a thin lawn fillet, through which the features appeared. They set it upright; and at first sight one would have thought it alive, till a more strict inspection discovered that the features were motionless. It became so encrusted, or petrified, that it remained entire for many ages: and some of these Egyptian mummies, brought from thence, are yet to be seen in the cabinets of the curious. The kings built the pyramids for palaces to their bodies after death, chusing to have the best habitation where they were to remain longest, even through all ages; but this mode was exposing the meanness of the deceased body.

Some chused to be consigned to the element they worshipped ; to be deposited in the earth, water, fire, or suspended in the air, according as they worshipped any of these.

ates Socrates reasons somewhat analogous to Paul, that all things in nature spring from their contraries ; vegetables decay in autumn, and arise from putrefaction in the spring ; and certain animals, called sleepers, revive from their torpid or benumbed state ; so that there is something analogous to the resurrection of the body, in nature.

The civilized and enlightened Pagans agreed also with the professors of all other religions in the principles of morality. Reason and conscience was their rule to distinguish virtue and vice ; called the light of nature, as it discovered truth and duty ; and the law of nature, as it bound to the practice of it. All nations had also oracles, and believed revelation.

The Pagans differed in their notions of the immortality of the soul.

Stoics The Stoics thought the universe consisted of a great body, and a great soul ; and that the soul of every particular person was a part of the soul of the world, and returned to it after death.

Pythagoras The Egyptians, from whom Pythagoras had his knowledge, held the immortality of the soul to consist in its transmigration from one body or creature to another ; and hence the original of calling children by the names of virtuous progenitors, or relations, that the soul might transmit with the name. These notions of immortality, as also the sensual paradise before-mentioned, are evidently absurd, and refute themselves and

one another, as we will see afterwards on the Christian scheme.

The poets that thought God was the soul of the world deified all parts of nature as parts of God, and held every thing sacred. *Jupiter est quodcunque vides*, or, that the world was the temple of God; *Jovis omnia plena, innocui vivite numen adest*, and that the sun, stars, and planets, were the mansions of intelligencies, or inferior deities; but these notions of God and subordinate deities are evidently absurd, as we will see afterwards.

Some of the easterns, as the Persians, &c. whom the Manichean Christians followed, in order to account for the origin of evil, held, that there were two original principles, the one the author of good, and the other the author of evil and matter; and that they were equally powerful; for if the good one were most powerful, he would destroy all evil, and if the evil one were most powerful, he would destroy all good; and the last-mentioned sect thought the God of the Jews was the evil one, as he appointed the destruction of beasts by sacrifice. But this proceeds from a mistake.

1st, Because there cannot be two self-existent, or necessary-existent independent beings. It is an inconsistency; for each being independent, may exist alone, and the other may be supposed not to exist; and therefore neither the one nor the other necessary-existing beings.

2^{dly}, Because, if there were two beings equal in power and in opposition, they would prevent one another from acting; so that they would

produce neither good nor evil, or they would destroy one another's operations.

3dly, Because no being pursues evil as an end, but only as a mean to gain some end, though it is a foolish and bad one.

4thly, Because there is more good than evil in the condition of every creature, and consequently in the world; as is evident from this fact, that every creature wishes to continue in life and being.

That there was no evil in the original constitution of things, is evident from the idea of God, that he must be a perfect being; that is, perfectly good, and nothing evil could proceed from his hands. And the tradition of this is preserved in the poet's account of the golden age, when there were neither calamities nor crimes, and all things were common, like the light of the sun and the air; and that there was a perpetual spring in every clime, before the state of the earth was altered by the inclination of its axis; which turned the waters out of their beds to overflow the earth for crimes committed thereon, and made the inequality of days and seasons in the oblique and parallel spheres.

But the origin of evil is accounted for, from the necessary imperfection of creatures endued with liberty, or intelligent creatures. God, the father, or author of all things, is the most absolute perfection. And Nothing, the mother of all things, is the most absolute imperfection. But if it be asked, why did not God make his rational creatures immutable? the answer is, That is impossible: for that is the property of

Deity alone. Moral evil, or crimes, brought calamities; and moral evil arose from the abuse of liberty, or the power of choice; abusing that liberty or freedom of will, in making a wrong choice, contrary to the law or rule of conduct received; which was acting contrary to the nature and the reason of things. It was impossible they could be immutable by nature, and yet be possessed of liberty, or the dignity of reason. Therefore the highest rank of creatures, had they been made immutable by nature, must have been destitute of liberty and choice, and been made to act from necessity, and would have had no privilege above the brutes; but immutability is acquired as a habit, from a long series of acts.

The Jewish rabbins and philosophers say, that angels, by ceasing to contemplate the divine excellencies, and through self-conceit or pride, contemplating only their own, thus shrunk into themselves, and fell from their original, by aspiring ambition, &c.; and man fell by ceasing to aspire after heavenly things, and falling in love with sensual enjoyments, and earthly things. And the Pagan philosophers thought, that the souls of men in a former state fell into love with earthly things, and for the punishment of it were plunged into bodies, to pay the penalty of their former ills, by trials and afflictions in their embodied state, till purged from sensual affections.

But revelation, instead of having recourse to a previous conduct in a pre-existent state, to solve this difficulty of mankind's being involved

in calamities before they commit crimes, tells us, it was occasioned by a pre-existent crime of a common progenitor.

They that said, Whether did this man sin, or his parents, John ix. 2. that he was born blind? were of the Pythagorean persuasion, that crimes done in former bodies were punished in subsequent ones; and that man's abuse of his eyes in a former state was punished with the want of them in another. But of this more afterwards. For a more full account of the origin of evil, see the ingenious Bishop King.

Another difference among the Pagans was that which the Antinomian Christians followed, though on principles somewhat different.

Many Pagans held, that the gods could do good only, and could inflict no punishment; having nothing vindictive in their nature; that there was no such thing as displeasure in them: but this was representing them as doing the greatest hurt and injustice, in suffering it to pass unpunished. Such lenity to the injurer would be cruelty and injustice to the injured, and foreign to the idea of a just impartial judge, and righteous governor; and most unfavourable to the virtuous and pious worshippers of God. For a more full account of this, see that most learned and judicious book, entitled, *Revelation Examined with Candour*.

Moreover, the poets represented many of their gods like the basest of men.

Gods partial, changeful, passionate, unjust; whose attributes are rage, revenge, and lust; and that the way to please Bacchus, Venus, &c.

was to act like themselves in their worship. And others of them they represented as implacable furies, that delighted to see them do cruelties to themselves, and in sacrificing their relations, which they even did to appease their rage. But it is contrary to the idea of a God, that is of a perfect being, to represent him so. To deny the purity, or any of the perfections of the divine nature, and the justice of the divine government, and that God rules the world by his providence, is worse than to deny his *very being*. That great man Plutarch said, he would count himself less injured by one that would deny ever there was such a man, than by another that would own it, and say he was a debauched and vicious person. Socrates differed from his fellow-citizens, not so much in disowning subordinate deities, and inferior worship due to them, as the vices ascribed to them by the poets that debased them. And Plato, by excluding the poets from his common-wealth, did thereby exclude their gods, &c. *Plutarch* *Plato*

Besides these differences in their ideas of their gods, and the worship suitable to them, the Pagans were divided into two grand divisions with regard to their worship, *viz.* the Sabeans, and Magians. The first had temples, altars, sacrifices, images, and other idols. The Magians, whose chief residence was in Persia and the East, and whose founder was Zoroaster, rejected these, and said God was like no material thing; and held fire and light to be the best symbol of him; and thought he was satisfied with the soul of the sa- *Sabeans* *Magians*

crifice; and worshipped toward the sun-rising, or before the fire. See Prideaux's Connections.

Idolatry But the origin of idolatry seems to be this: Man having lost the favour of God by offending him, and being excluded from that intimate friendship and fellowship he at first enjoyed with him, and from paradise, the place where he enjoyed it; and being naturally possessed of a desire of the enjoyment of God, and communion with him, as the only all-sufficient good that could satisfy his vast desires, and his capacity of enjoying the chief good, had recourse to various ways and means to recover and obtain this object of his boundless wishes. Sensible of his impurity and imperfection, which renders him incapable of immediate access to God and fellowship with him, he imagined that divine virtues resided in certain creatures, and were communicated thro' these to him, and by the heavenly bodies, and the sacella, or representations of them when they were below the horizon; and through these mediums he thought that divine qualities and virtues were communicated to him. For though the gross stupidity of the vulgar, after being long accustomed to these, might take them for deities, yet the first inventers of them could not do so; but, at most, supposed, that the vegetables, animals, &c. they held sacred, were representations of certain qualities in God, or means of conveying them; as the serpent of vengeance, the ox of benefits, &c. Wretched, false mediators, and images of divinity! And the Egyptians themselves held these only as hieroglyphics, emblems, and symbols; besides the adoration of the hea-

venly bodies, the elements, vegetables, and animated parts of nature. The first invention of idolatry seems to have been the deifying ancestors or progenitors, and erecting images of them. Thus Ninus is said to have been the first inventor of idolatry, in deifying his father under the title of Belus, or Lord, after his death. Thus princes, heroes, the inventors of useful arts, &c. were deified after their death. So that the heathen gods were but dead men, as themselves confess. Their temples were ^{over} their sepulchres, &c.; and their theogonia, or generation of their gods, intimates thus much; and many of them were the basest of men. Cicero of the nature of the gods acknowledges this. Jupiter, Saturn, Bacchus, Venus, Mercury, were the most vicious of men. Mars was a soldier, Vulcan a smith, Neptune a mariner, Apollo a shepherd, Minerva a spinster, Saturn a husbandman, Esculapius a physician, &c. Cicero

The Pagans differed also about the origin and formation of things, or the world's original; and some of them that owned it ascribed it to other causes than the Creator, as chance, &c. Though this may seem to belong to philosophy rather than theology, yet it is connected with it, as it relates to the regard due to God as Creator. Some of their opinions and schemes of it are unworthy of notice. Though all the ancient nations, as the Egyptians, Chaldeans, Phœnicians, &c. and all the primary philosophers, held by tradition that the world was created, till Ocellus, who lived after the last of the prophets, and not long before Plato; yet after ones, to be singular,

denied or doubted of it upon this principle, *ex nihilo nihil fit*. But they seem to be mistaken in their ideas here, as if it were alledged that any thing could cause, or give being to itself. In this sense their hypothesis is just, *ex nihilo nihil fit*. The Academics, Peripatetics, &c. held, that it was made out of pre-existent matter, or that it was eternal, as to both matter and form. Epicurus, or rather Democritus, from whom he had that notion, held, that it came into its present state by the casual concurrence of an infinite number of atoms, that existed in the regions of infinite space ; but then, as Cicero observes, these atoms, by their casual concurrence, have never formed a city or a temple. Spinoza, a late philosopher, acknowledged no God but the frame of nature ; and is said to be the first that asserted that God suffered, viz. when any part of nature suffered. Descartes supposed, that if God only created matter, and divided it into a certain number of parts, and put them into motion, it would have produced the world by the mechanical laws of matter and motion, without any more ado. His scheme seems to be composed of pre-existent matter and atoms, a little varied ; as, first, That all the matter of the universe was divisible into infinite parts, and divided into many, all in motion, and of three elements, or kinds : first, The sun and fixed stars ; second, The planets, comets, &c. ; third, The heavens. Some of his particles were spherical, others conical, others triangular, &c. The spherical were made so by friction ; the angles being cut off, became the subtile elements, and fill the void parts ; and his

triangular ones, wreathed together, make the earth. His particles, being impelled in his vortex, thus formed the subtil elements, heavenly bodies, and solid matter; but they cannot be self-moving. His scheme is but a modification of the atomical. See Stillingfleet's *origines sacrae*. Cudworth's intellectual system. Clark on the attributes, &c.

(The notions of some of the ancients tended to materialize spirit, as those of the moderns tended to spiritualize matter.) We cannot but remark, that the notions of the ancients, with regard to the motions of the heavenly bodies, were as wild and erroneous as they were with regard to the origin and formation of the universe. The Tolemaic scheme made all the planets, with the sun in the midst of them, revolve in orbits round the earth. This is indeed the apparent motion to a superficial observer; and the astronomical error of the vulgar, judging according to ocular or sensible appearance in a superficial manner: For upon a strict observation of the apparent stationary and retrograde motions, and the different magnitudes of some of the planets in their aphelions and apogees, the eye will discover that this cannot be the real motion. The Tychonic scheme is a medley of the Tolemaic and the true system, making all the planets but the earth revolve in orbits about the sun, but then making him with that system revolve about the earth. The notion of the *primum mobile*, or first mover, the chrystalline heavens, the seven spheres, and firmament of fixed stars, were

equally fanciful. See Martin's young gentleman and lady's philosophy.

theism These schemes of the origin of the world, &c. lead me to consider an hypothesis that may perhaps by this time be thought to have been out of my design, as I have passed it over so long, I mean Atheism ; and indeed it was pretty much out of my design, as all schemes of it are inconsistent and impossible. It is a question if there be a speculative Atheist in the world ; such an unnatural monstrous production nature cannot produce ; but there are too many optional and practical ones, (Psal. xiv. 1.) that wish secretly there were no God to punish their crimes, and live as if there were no God nor future state of retribution, (Psal. x. 4.) They consider not that God will render unto them according to their evil deeds : and many who profess to know God act otherwise, (1st. i. 16.) As the author of nature displayed observes, it is paying too much regard to such as wantonly deny there is a God, to dispute with them, or offer to convince them, as they deserve no notice, if it were not to be hissed at. They that denied first principles, as the being of a God, and the immortality of the soul, were hissed out of the schools as ridiculous and absurd.

Atheists may be reduced to three kinds ; first, Such as, through ignorance or stupidity, are unable or unwilling to think and consider, and so have not attained to the use of their faculties ; secondly, The vicious that have renounced them ; thirdly, Those that from partial views, or false ideas in logic and philosophy, think the argu-

ments against the being of God more weighty than those that are for it. It is owned on all hands, that the being of a God is to be desired, and every argument used against it shews this. For if it be said, the notion and belief of a God is not from nature, but policy, then it is owned to be for the good of society. If it be supposed that the world came into existence by chance, and is every moment ready to be destroyed by it, then it is dismal to live in such a world. If it be supposed that the world is eternal, and that all things are by fatal necessity, then liberty and choice were better. If it be argued from supposed defects in the frame of nature, and the government of the world by providence, then it is better that the world be made and governed by a perfectly wise and good Being. It is self-evident, that something must have existed from eternity, or been without a beginning, as nothing could be the cause of its own existence, for that supposes it both to exist and not to exist at the same time. And that Being must be self-existent, necessary-existent, independent, and immutable, else it might have ceased to be : it must also be intelligent, omniscient, immense, omnipotent ; a free agent, and one ; not a succession of mutable beings, from no cause without, for then there is no internal cause of their existence.

The atomical, &c. philosophers, who denied the creation, wanted thereby to exclude the Deity as Creator. And Epicurus, who placed all happiness in pleasure of sense and contemplation, denied a providence, or that God took any notice of human affairs, being wholly occupied in

the contemplation of his own excellencies ; left only the name of God, and denied the reality, as Cicero observes ; but he taught to moderate pleasures, in order to preserve the relish of them, contrary to modern Epecureans. The Sadducees among the Jews were similar to these. Descartes's scheme of the mechanical laws and motions of the particles of matter of certain forms, is but a modification of Epicurus's scheme. That the goodness of God was communicative from eternity, in creating systems, and giving being and happiness to creatures, is reasonable to suppose, though it was not so necessary, but voluntarily. There may be numberless systems of worlds in the immensity of space.

It is to be remarked, that there is never an error in theology, but it proceeds from one in logic or philosophy. Men of genius, or such as would be thought so, and being but half learned, through the desire of novelty, singularity, curiosity, pride, vanity, &c. would carve out new ways, and devise new inventions ; and will not follow the good old way with others, but rather go alone in a wrong way. Some asserted water to be the first principle, and so make the gods swear by the ocean, or the Stygian lake, as being the first thing. Others made air, others made night and chaos, others a subtile fiery fluid, pervading all, and diffused through all things : and others made hyle the first principle, contrary to Moses, muddy fluid, or mixture of water and earth. Air and light were co-temporary, and were not till the elements were separated. The novelty of arts disproves

the eternity of the world. Electricity, magnetism, the mariner's compass, &c. &c. are but late discoveries. If matter were self-existent, then it must be necessary-existing, self-moving, &c.; contrary to experience, and have all the properties of deity. Two original principles are contrary to the unity of God, as there can be but one self-existing, necessary-existing, perfect, independent Being. The laws of matter and motion, as demonstrated by modern and experimental philosophers, particularly the modern Archimedes, Newton, shew, that it cannot be eternal; for it is inert in its original state, and continues either in rest or motion, till impelled or stopped by external force. It is difficult to find how atoms began to move in a vortex where there is no center of attraction, and to gravitate into continual motion; and more difficult to find how vegetables, animals, and rational beings, with active powers and faculties, passions and affections of the mind, were thus formed; or even how the heavens were set to revolve in their courses. The notion of some philosophers, that all things are generable and corruptible, is contrary to the notion of the eternity of the world; that nothing is so; and that notion, that whatever has a beginning has an end; but as there is no sign of that yet, therefore there was no beginning of things, is just only concerning what is dissoluble, or has the seeds and principles of dissolution in its nature. And some things may continue long ere they be dissolved, or be renewed periodically, as vegetables in the spring. Concerning which, see Ray's wisdom of God in

the creation ; Derham's physico-theology and astro-theology, and nature displayed ; the learned author of which justly observes, that the frame of nature proclaims her Author as clearly as a machine does the skill of its maker : And Galen the Pagan physician, was convinced of it, from the frame of the human body. Atheists, with regard to the origin of things, were divided into several classes ; as idealists, that asserted there is nothing but the idea of a God ; and others that asserted, such an idea, being incomprehensible, could not be conceived. But how there can be an idea, simple or complex, without an archetype, is inconceivable. The Fatalists held, that all things are by necessity, or that irresistible fate is the supreme principle ; contrary to experience, and the design of all laws. The Hylopathians held, that all things are generable and corruptible, both qualities and forms, from dead matter, and derive all from it. The Cosmoplastics held, that a principle of a senseless kind presides over all nature, and animates it with life, or acts it, but with a stoical apathy. The Hylozoic stratonics held, that all matter has a living energetic principle, but no intelligence in it. Others held, that a plastic virtue, though not a sensible one, acted all, but that is Vulcan. Others considered the world as a plant or animal, pervaded by a subtile fiery fluid, possessed of intelligence. Others held, that all things sprung from night and chaos ; that they produced an egg, out of which proceeded love, which active principle acts all ; and out of chaos begat the heavens and earth, &c. ; schemes which,

with their cosmogonia and theogonia, are too absurd to need refutation. See Burnet's and Whiston's theories; Cudworth's intellectual system of the universe; Stillingfleet's *origines sacrae*; Clark on the attributes; Fenelon's demonstration of a God; Charnock on the attributes; Bate's existence of a God; More's antidote against Atheism; Bentley's confutation of Atheism; Wilkins on natural and revealed religion; Cicero de legibus et de natura deorum.

Having considered the antient Pagans, we proceed to treat with the modern Deists, who account themselves moral philosophers; that is, Such as acknowledge a God, the Creator, Governor, and Judge of the world; the immortality of the soul, or a future state; that God should be worshipped, and the social duties performed, but deny the necessity and reality of revelation; asserting, that reason, or the light of nature, is a sufficient guide to virtue and happiness. The controversy with them may be reduced to three points, viz. the possibility, the necessity, and the evidences of revelation. The first is acknowledged. It is granted, that it is ~~im~~possible for God to reveal his mind and will to his rational creatures; and that more knowledge can be communicated to man this way, than he can acquire merely by the exercise of his reason, or collect from the works of creation and providence. But, second,

The necessity of it is denied, and the sufficiency of reason, or the light of nature asserted; but the absurdity of this will appear both from facts and authorities. 1. Reason, or the light

of nature, could not discover the most important things, as a right knowledge of the nature, perfections, and providence of God. A late ingenious, judicious author, has attempted to demonstrate, that all the knowledge of God that is in the world is from revelation or tradition. Reason could not discover some of the most amiable perfections of the divine nature, as, pardoning mercy, redeeming love and grace, &c. though it discovered the power, wisdom, goodness, patience, and some idea of the justice of God in creation and providence. Reason could not shew what way of worship was acceptable to God. Reason could not discover how forgiveness of sins, and reconciliation to God, or the recovery of his favour, that was lost by sin, could be obtained; or, if repentance be a sufficient atonement, but rather, that it is not; and therefore they offered sacrifices to atone. Reason could obtain no satisfying knowledge of the nature of a future state, which is brought to light by revelation, being dark before. Though the heathens might pray, they had no promise of being answered; and though they should repent, they had no promise of pardon.

2. The insufficiency of nature's light, and the necessity of revelation, will appear from the testimony and experience of the greatest men in the Pagan world. We know best what reason can do, by observing what it has done in them who possessed and exercised it, to the highest degree attainable by man in the present state. The antient philosophers, as Socrates the father

of Grecian wisdom, the greatest man in the Pagan world, with whom it was reckoned a happiness to live; the divine Plato, &c.; we find greatly at a loss, groping in the dark, and making heavy complaints of the deficiency of natural light; and ardently wishing for superior instruction, and expecting, that the goodness of heaven would send the instructor they needed. They could not advise the people to perform any worship, but seemed rather to think, that they should not persist in the religion of their country; but wait till the goodness of heaven sent one with sufficient ability to teach them, and authority to enforce his precepts and instructions. They could not discover how evil came into the world, nor how to get rid of it.

They were sadly perplexed about a future state, and how to obtain the favour of heaven. See Plato's works, in which Socrâtes' discourses are contained; for he wrote none himself, giving this reason for it, that the paper was more valuable than any thing he had to write, a reason which satisfied nobody but himself. Before we proceed to consider the evidences of revelation, we shall answer an objection, which is the only one of moment that can be made, to the necessity of revelation. It is this: If revelation be necessary at all, it was necessary for all men in all ages; but it has not been granted to all, therefore it is not necessary. The answer to this is obvious, from ^{analogy of the} ~~the~~ divine conduct in creation and providence; the objection to both being the same. For God, in his other dispensations, has not given the same gifts to all: Some

enjoy liberty, natural, civil, and religious, while others are destitute of all these. Some are rich, others are poor. Some have a better climate than others. Some species of creatures possess a high degree in the order of creation, and others a low, and base state.

And its being given gradually, and not all at once, is analagous to the conduct of the Deity in his other dispensations. The useful arts, and particularly medicine, for the health of the body, were gradually discovered. But though the Creator and Governor of the world, by his right of sovereignty, distributes his gifts variously, as to his infinite wisdom seems meet, both in nature and providence, and bestows special favours on some above others, yet he is still the common parent; and did not totally disregard the Gentiles, as the Jews imagined, but raised up eminent men, almost in every age, in the heathen world, to stop the torrent of ignorance and corruption. And the heathens were not all ignorant of God, though, by their own fault, most of them lost, not only the promise of the gospel given to the patriarchs, Adam, &c. but also the knowledge of God, yet all did not so; for though Job and his friends, and Cornelius, were not in the church, but were heathens, yet they worshipped the true God; and in every nation and age, he that feareth God, and worketh righteousness, is accepted. If they improve the talents they have, no more can be required; and to him that doth so, more shall be given. They might have the knowledge of the Saviour and his benefits communicated to their minds

by supernatural influences and illuminations, without external revelation ; as we see Job and his friends had. The heathens, by using sacrifices, shewed their sense of the need of atonement and a mediator, of which they had a general sense or tradition.

The third thing was the evidences of revelation. These are twofold, direct and indirect, or external and internal. The first is also twofold ; the accomplishment of prophecies, and the performance of miracles. None can foretel future events with certainty of their accomplishment ; but he that rules the world, directs and disposes of all affairs, and brings to pass all events ; or those to whom he communicates that knowledge. The heathen oracles were mere conjectures and uncertainties, and therefore equivocal, accidental, or false ; they were generally expressed in equivocal terms, as, Prop

Aio te Æacidem Romanos vincere posse ; Or

which may be understood either ways. I say thou, Æacides, may conquer the Romans ; or the Romans may conquer thee, Æacides ; as also, that to Croesus King of Lydia, when he went over the river Halys, he would overthrow a great empire ; which happened to be his own, though he understood it otherwise. Tho' there be some prophecies respecting events yet future, not yet accomplished, yet many are accomplished ; as the flood of Noah, predicted 120 years before it happened ; the destruction of Sodom, Israel's going to Egypt, affliction there, deliverance from it, and obtaining possession of Canaan.

The time of, and deliverance from the Babylonish captivity. Cyrus by name was foretold to be their deliverer about 100 years before he was born. The coming of the Messias, and the circumstances of it, Isaiah liii. Dan. ix. 24. and he predicted his own death, with the manner of it, and also his resurrection, the propagation of the gospel, and the opposition that would be made to it, &c. Prophecies are frequently expressed in figurative terms; if they were literally expressed, it would tend to prevent their accomplishment in some cases. 2dly, Miracles are the second direct, or external evidence of revelation. Revelation itself indeed is a miracle, and it was attested by miracles. The definition of a miracle is this, it is a violation of the laws of nature; an action or event out of the common course of nature; it is an extraordinary supernatural event, that could not be effected by any created skill or power; as raising the dead, &c. for every extraordinary thing is not a miracle. Angels, or invisible powers, good or bad, may, by secrets in nature, perform things above the skill or power of man. Moses, the first inspired writer, attested his commission in Egypt at the red sea, and in the wilderness by miracles. And though the magicians of Egypt did like to him in some things, either by tricks of legerdemain, and the aid of Satan; suddenly removing one object, and substituting another, so that it might be taken for a transformation of one creature into another; or suddenly bringing a new object, that it might be taken for a real production; or by darkening or condensing

the medium, to misrepresent the object; or by a deception of the fancy, which is the case with regard to dreams; yet the magicians owned the finger of God in other things, which they could not do. The other prophets did miracles also, as Elijah, and Elisha in raising the dead. &c.; and particularly Christ and his apostles did many miracles; as healing diseases with a word, stilling the winds and waves, raising the dead, &c. A miracle is the shortest and most direct proof of a divine message or commission. The Jews saying, that Jesus stole the name Jehovah out of the oracle, (which they call Tetragrammaton, as it consists of four letters in the Hebrew,) and that he thereby wrought his miracles, is too fabulous to need confutation: and the subtle sophistry of some late mortal Deists, to destroy the notion of a miracle, is equally absurd, and has been fully answered and refuted by others, as Dr Campbell, &c.; though, like Atheists, they deserved no notice; it being equally contrary to the common sense of mankind, as the denying a material world, and endeavouring to make mankind disbelieve their senses, though the same persons acted by their own; it is of a piece with transubstantiation. The internal or indirect evidences of revelation, are perhaps yet stronger than the external ones. It bears the stamp of divine authority, the seal of heaven, and shews its divine original by the doctrines it contains; which are above the reach of human invention, as the gospel schemes &c. Reason guides one to a full conviction of the external and historical evidences of revelation;

after which it resigns him to another light, not contrary, but entirely different, and infinitely superior. The internal evidences are many ; as, first, The antiquity of the scriptures, they being the most antient history and writings, in which the art of writing was first practised ; and therefore called Scriptures, by way of eminency ; no other history reaches beyond the flood, but they contain the history of the creation, and antediluvian world. Secondly, The majesty and authority with which they speak, or command and threaten, is truly divine. Thirdly, The excellency of the doctrines and rules of conduct therein contained ; calculated for the honour of God, and the good of man, temporal and eternal ; to deliver the world from calamities and crimes ; enforced with the sanctions of eternal rewards and punishments. See Blackhall's Sufficiency of the Scriptures ; Bennet's, and Edwards' Excellency of the Scriptures, above all other writings. Having thus proved the scriptures to be a divine revelation, I am not obliged to regard the cavils of adversaries to any of their contents, as it is plain, that when we are assured they are a revelation from God, bearing the divine authority, we are bound to believe the doctrines, and practise the duties therein enjoined ; and it is folly and blasphemy to impeach the divine wisdom, by cavilling at any thing we are assured is a revelation from God ; like him that said, had he been at the making of the world, it had been better made. Galen, a Pagan physician, wondered at the amazing art and skill displayed in the structure of the hu-

man body. It is plain, we are unable to judge what should be expected in a revelation; and the doctrines of it, like the works of creation and providence, are imperfectly comprehended by us. The gospel scheme is indeed a mystery, but so are the works of nature, and the conduct of providence. But the precepts and duties we are to practise are plain to the meanest capacity. There are primary principles taken for granted in all sciences, which mathematicians call data, or a foundation to go upon; without which concessions we could not proceed; and religion, both natural and revealed, must be supposed to have such principles. They who denied first principles, as the being of a God, and the immortality of the soul, were hissed out of the schools as foolish and ridiculous. Positive institutions and mysteries are chiefly objected to in scripture; but they are bad logicians and philosophers that cavil at the former.

The Jewish rabbins said, that material things are but emblems of things above. And the philosopher observed, that the divine light never descends without a covering. While we are clothed with bodies, truth must be clothed with a body too, else we could not converse with it; and language itself is an emblem. Sounds are the signs of ideas or thoughts, and letters are the marks of sounds; and all languages are full of figures; being too scanty to express things in their common acceptation, they are often used in another called figurative, consisting of tropes, metaphors, allegories, &c. and it is impossible to avoid that way of expression.

N. B. way is figuratively taken here. These positive institutions are chiefly the sacrifices of the Old Testament, and the sacraments of the New Testament. That the first were of divine appointment is evident, and by tradition became universal, being practised by Heathens as well as Jews. It is impossible to think any could imagine, that destroying the creatures of God would please him, and atone for crimes, but aggravate them; and it was contrary to their own interest: and the archetype to which they referred, and of which they were the natural emblems, (being a natural, not an artificial language) could never have been conceived of, if not revealed. Both their being and use were from divine institution. All that system was emblematical, and agreeable to the ancient eastern manner of instruction, as the sacraments also are. Who among the learned is ignorant of the hieroglyphics of Egypt? But the sacraments may also be considered as rites, to distinguish a society from others.

They As for mysteries, they are twofold. First, Any thing is a mystery till it be discovered. Thus the calling of the Gentiles to become members of the church of God, and partake of the privileges of the gospel, was, in some measure, a mystery to the Jews before the event, as the apostle observes, Eph. iii.

Secondly, What is not fully comprehended; and thus every thing in nature is a mystery to man's limited capacity.

An ingenious philosopher could not understand how spirit could act on matter, and therefore concluded, that the motion of the finger is

not caused by the volition of the mind, but immediately by God Almighty, the primary cause of all things. But as he is the purest Spirit, therefore he could have least communication with matter. And another could not conceive how heavenly bodies act on fluids, and cause the ebbing and flowing of the tides ; or what causes corpuscular attraction in solid bodies. And indeed it is only the nominal essence of things that we know ; as that gold is yellow, fusile, ductile, solid, soluble in aqua-regia, &c. ; but we know not the nature of the particles and stamina of which it consists. And there are mysteries in natural religion as well as in the works of creation and providence. We cannot conceive of immensity without extension, or of duration without succession ; and yet both these are foreign to God. A small part cannot comprehend the whole. Ignorance, vanity, and pride, are sore evils. But revelation was as universally acknowledged as the being of a God ; for all nations had oracles as well as sacrifices. So the Deists are condemned by the general voice ; and Adam at first either had revelations, or else he had a more perfect wisdom and knowledge of the nature of things than his lapsed posterity, as revelation asserts, either of which prove the point : For otherwise, he could not have known what food was wholesome, without experience ; nor how to give names to the creatures, agreeable to their natures, and descriptive of them. Nor could he have had any idea of father and mother, and the superior attachment to a wife. Nor could he have had the power

of speech and language in perfection all at once, without revelation, or a supernatural endowment, different from what is the case in after-times. That the institution of sacrifices was by revelation was observed before, see Dr Owen's reason of faith, or the reason why we believe the scriptures to be a divine revelation ; Dr Butler's analogy of religion to the constitution and course of nature, a piece of the most excellent logic ; and that very learned judicious book, entitled, Revelation examined with candour ; and Stackhouse's connection of profane history with scripture ; shewing, that there were such persons and facts as are recorded in scripture-history ; Shuckford's and Prideaux's connections ; Tacitus, &c. In fine, the scripture must be either from God, or man, or the devil ; from the latter they cannot be, as they are contrary to his whole plan, and condemn his whole conduct : and if from men, they must either be from good men or bad men : they cannot be from the latter, as they condemn their conduct, and therefore they reject them : nor from good men, for such could not commit a forgery ; that would be the worst of conduct, which is severely condemned by them ; and therefore they can be ascribed to no author but God. . But the true reason that any oppose them is given John iii. 19. They want to be under the darker light of nature ; it is not for want of sufficient evidence to an honest inquirer that any reject them ; for Gilbert West, the most able Deist, was convinced of Christ's resurrection upon an honest inquiry, and wrote the strongest proof of it, when

he set about writing against it. And Lord Littleton's letter to him on the conversion of St Paul, shews that alone to be a sufficient evidence of Christianity, Paul being the greatest enemy to it.

The principal oracle of Deism is Tindal's Christianity as old as the creation; wherein, with a subtle sophistry of false reasoning, he endeavours to prove, that religion, like the object of it, must still be one and the same. His primary and grand deceit lyes in this hypothesis, as the hinge on which all his reasoning turns. The object indeed is still one and the same, as he observes; but then it does not follow from thence, as he would have it, that religion is still one and the same, as the subject of it is changed, for that requires a change in it. The religion of the end, or our duty to God and man, is still one and the same; but then the change of man's state requires a change of the religion of the means, or new means to obtain that end, to dispose and enable him to do his duty; which means, viz. a Mediator, and reconciliation to God by him, with supernatural aid, &c. the gospel-scheme contains. But that revelation might be a complete system, it contains all natural religion, or a republication of the law of nature, with new motives and means to perform it, and sets it in a clearer light. Tindal uses the term light of nature ambiguously in three different senses, which he uses promiscuously, and plays upon, in order to deceive his reader.

1. For the universal scheme of fitnesses, all that can be made known, (or is worthy of God

to discover) which implies the recovery of ruined man.

2. For what may be known by the use of reason, in attending to nature.

3. For what is actually known.

Shaftesbury, Blunt, Bollingbroke, &c. are of the same clan, and a tribe that call themselves moral philosophers; as if none were men of learning, refinement, and philosophers, but Deists: But they only shew their vanity and weakness, to think themselves superior to others; for Addison, Steele, Newton, Locke, Boyle, Bacon, &c. &c. men far superior to any of them, were Christians. But they have got that light from revelation which they pretend to have from reason, and which the ancient Pagan philosophers had not; and thus fight against Christianity with its own weapons. Man, as a rational creature, and a free agent, is at liberty with regard to the choice of a religion, as well as with regard to the practice of it; and not under fatal necessity as to either, which would destroy the distinction of virtue and vice, as was observed before on liberty and mutability, see Connybear, Middleton, &c. against Tindal, *Deism revealed*, and *Deism delineated*; Leland's view of the Deistical writers; Eusebius's *preparatio Evangelica*, and Lardner's credibility of the gospel-history, &c.

The inspired writings shine with a peculiar lustre and glory, loftiness and grandeur, majesty and sublimity, beauty and excellency, above all other writings. They contain histories the most venerable for their antiquity; and the dignity and importance of the subjects, as that of

the creation of the world, and first formation of all things ; the origin of evil, and its progress, till it overwhelmed the world with a flood, &c. The history of the patriarchs, and of the church and people of God, and all the wonders he did in their behalf ; and particularly the history of the most wonderful Person ever the world saw ; whose name, person, and every thing pertaining him, were all wonderful ; as his generation, life, acts, death, resurrection, ascension, mission of his apostles, and propagation of his gospel, were one continued scene of wonders. The divine oracles contain doctrines the most glorious and excellent, taught by the prophets, Christ, and his apostles ; the manifold wisdom of God in the gospel of his Son, whereby peace is made between heaven and earth.

The sacred scriptures contain the most pure and excellent precepts, laws, and rules of conduct ; the true logic and philosophy, the most glorious rewards, and the most dreadful punishments in their nature and duration, being extreme. They contain the most tragical scenes, and amazing wonders ; as the fall of man, the destruction of the world by the flood, and of Sodom and Gomorrah, &c. by fire and brimstone from heaven ; the terrible darkness, wonders, and plagues in Egypt ; the glorious deliverance of the Israelites, by dividing the sea to make way for them, and the drowning of the Egyptians ; the pillar of cloud and fire for a guide in the wilderness, giving a river of water out of the rock to follow them, and manna from heaven, &c. ; and particularly the miracles of Christ and

his apostles, and the wonders at his death; when the sun did faint, the earth did quake, the rocks were rent, when nature stood aghast, and seemed to be dissolving.

The oracles of heaven contain the most sublime oratory and poetry; all others compared with it is but like a groveling shrub beside the lofty cedar. The book of God contains what all men are keen to pry into, the foreknowledge of future events, &c. It contains also comfort to the afflicted, cordials for the languishing, and restoratives for the fainting soul; light to them that are in darkness; exceeding great and precious promises of all good, even eternal glory and happiness, and of deliverance from all evil. It excels all human writings, as the sun excels the moon and stars in brightness. But who can speak in worthy strains of such a lofty theme!

Let all the Heathen authors join

To form one perfect book,

Great God! when once compar'd with thine,
How mean their writings look!

Mohometanism.

Having considered the Pagan religion, Atheism and Deism, we proceed to consider another religion of human device, viz. the Mahometan. It arose in the east some later than popery in the west. The author of it was Mahomet, or Mohammed, a native of Mecca, in that part of Arabia called the Happy. Being poor and illiterate, but descended of opulent ancestors, his ambition fired him with a desire of advancing his fortune to equal or exceed them. Being engaged in the

mercantile line, he had occasion to travel thro' several countries, as Syria, Palestine, Egypt, &c. Having observed the religious divisions that took place, their virulent enmity to one another, and their agreement in several particulars, this opportunity he embraced to form a new system of religion on more general principles than any of them, to comprehend all parties. His master being dead, he married his widow, and thereby obtained some wealth, and an offspring. He was seized with an affliction, which he turned to his advantage, viz. epileptic fits; which, he said, were trances into which he was cast by the divine agency, and in which he had revelations of the divine will, which he was commanded to publish to the world. He retired from business, and betook himself to a cloister for some time, on pretence of devotion, and communion with heaven, to acquire the reputation of sanctity. He got a dove learned to pick meat out of his ear, and said it was the Holy Ghost inspiring him. He was at first derided greatly by his own relations, as well as others; but he bore all with invincible patience and perseverance in the prosecution of his design. He could not have carried on his plan for want of education, had he not been assisted by an apostate Jew, and a Christian monk, that had left his cloister, who wrote his pretended revelations, which are contained in the koran, or alcoran, the book, being so called by way of eminency. Ross, in his caveat for reading it, observes, that it has been much altered after his death, and has neither language nor order. It is divided into ¹¹⁴~~124~~ chapters, con-

sisting of fables, lies, blasphemies, &c. It consists of such wares as must not be seen, but wrapt up in bundles, for it is criminal to translate, or give it to a stranger. It is a medley of such horrid stuff, as plainly shews he was in an enthusiastic delirium, (which Dr Casaubon, on enthusiasm, says he got in a fever before he set up for a prophet) he pretends he got it by means of the angel Gabriel. It is now to be found in the Latin, English, French, &c. languages. Though ignorant, rude, and enthusiastic, yet his mind was enlarged by travelling, which made him calculate his religion to be universal; being a medley of the Pagan, Jewish, and Christian, in order to comprehend them all. It was a maxim with him, that if people live a good life, they may be saved in any religion; which is similar to a notion of some Pagans, that every one's religion is true, because every one takes that for God which he worships.

It is certain, no person can be saved in the profession of the best religion, if his life be bad, or if he does not believe his own principles to be true. What he had of the Christian religion was from the Arian heresy, which then raged in the east; it acknowledged Christ's prophetic office, &c. but denied his divinity. The inhabitants of Arabia, and other countries thereabouts, were Pagans mixt with Jews, who were scattered every where by persecution. His future state is from the Pagans, viz. their Elysian Fields, or sensual Paradise, for the virtuous; in which are shady groves, purling streams, murmuring rivulets, delicious fruits, beautiful wo-

men with black eyes, and eye-brows as wide as the rain-bow, &c. And these who died in his wars, in the propagation and defence of his religion, were to have pleasures more intense than others; but those who rejected his religion, were condemned to drink rivers of burning pitch, and suffer punishments similar to the Pagan's pyriphlegethon, and dark regions, &c. The good and bad actions being weighed in scales, if they are equal in weight, the authors of this equality of virtues and vices go to a middle place called Araf, where there is neither pleasure nor pain, happiness nor misery. He owned, that Moses and Christ were greater than any of the other prophets, that each of them were sent of God, to propagate religion; the one by threatnings and terror, the other by encouragements; but both proving ineffectual, he was sent with a larger commission than any of them, to propagate religion by the sword. Not only to publish it, and use persuasion, but to compel them to embrace it by force of arms, and to subdue and destroy those that would not submit to his religion; and to establish a dominion or kingdom on earth, that should propagate and support the divine law through the world; that such as did not submit to it were doomed to utter ruin. Having observed that drinking indisposed for his service, he forbade his followers the use of wine and strong drink, and also blood and swine's flesh: he allowed polygamy, and had many wives himself, being greatly addicted to venery; and when any of his votaries objected to any piece of his conduct,

there came out still another chapter of the koran, granting the Prophet great liberties. He taught predestination, or the doctrine of fate, to encourage his followers in his wars. When he had got a number of disciples, he armed them, and proceeded to subject these wild tribes to his religion and government. A plot being formed against him at Mecca, he fled to Medina, 270 miles distant; from this flight, called Hegira, being in the 622d year of Christ, the 44th year of his age, and the 4th of his ministry, they computed their time; and Friday being the day in which he made his escape, and began the success and prosperity of his empire, they keep it as their Sabbath. They keep Lent, and eat nothing from sun-rising to sun-setting during the whole month Ramadan. By art and arms he made many proselytes, from Pagans, Jews, and Arians. The delusion spread over Arabia, Syria, Egypt, Persia, &c. When some of his Mussulmen, or believers, put him hard to it, to confirm his mission by miracles, he at first declined miracles, as a test or motive to receive his religion, but afterwards he pretended some. He was bred a Pagan idolater, and lived a very wicked life before he devised the scheme of a new religion, as the most likely way to raise himself. When he set up for an apostle of God, and a prophet, he opposed and overthrew the Pagan idolatry and their temples. There was a famous one at Mecca, like to Delphos among the Greeks, which was the kebla towards which they set their faces when they worshipped, as the Jews did towards Jerusalem; he also made Mecca the

kebla for his mussulmen. He pretended to revive the religion of Adam and Abraham, and reform the Old and New Testaments from the corruptions made in them, whereby he might prove his mission from them, as from Deut. xxxiii. 2. He said the law came to Moses on Sinai, the gospel to Jesus at Jerusalem, and the koran to him at Mecca; and he said he was the comforter mentioned John xvi. 7. He said the original of the alcoran was in heaven, from whence Gabriel brought him it, chapter by chapter, which were laid up in the chest of his apostleship, out of which the alcoran was compiled after his death; but as some papers were then not legible, part of it was taken from tradition, or the memories of those that had heard it. They have also a volume of traditions called Sonnah, which indeed contain all their theology and religion, speculative and practical, which is the unity of God and moral duties. The Pagan idolaters and the civil government, opposed him as encroaching on them; but he allured some by prospect of rewards, and frightened others by fear of punishments, to embrace his religion. He told them what ~~had~~ ^{old} befel the world, and Sodom, and Egypt, for disobeying Noah, and Lot, and Moses, the prophets of God. He told them, that Moses and Christ were sent to propagate religion by miracles; but he was sent to do it with the sword; accordingly, their doctors have a sword beside them when they harangue. His journey to heaven was his greatest prodigy. In the 12th year of his mission, the angel Gabriel rapped at his door one night when

he was in his bed ; he had 70 pair of wings, and the beast Alborak with him, on which the prophets used to ride ; it was white, and partly horse, ass, and mule, or a middle between the two last, and went as fast as lightning, which the name signifies. When he was brought to Jerusalem by the angel, all the prophets met him, and owned his superiority. He had only one speck of corruption on his heart, a vulture made a hole in his breast with its bill, and picked it out. He ascended to heaven with the angel on a ladder of divine light, and left the beast at Jerusalem till he descended again. He went through seven heavens before he came to the throne of God, which was in the last one, and Gabriel left him at the entrance of it, and waited till he returned from conversing with God, who gave him the offer to be next himself ; but he rather chose to descend again to the earth, to propagate his religion. His heavens were all 500 years journey distant from one another. He met some one of the patriarchs in each of them. One was of silver, another of gold, another of emerald, &c. and the last of light. He saw angels in the likeness of all creatures in them. He saw a great bull bearing the earth on his horns, and when he shook his head there was an earthquake. There was also a cock, who stood on one, and his head reached another ; his voice was heard through heaven and earth, and set all the cocks on earth a crowing. He saw an angel of 70,000 days journey between his eyes, the proportion of a man to the distance between his eyes is as 72 to one ; so that his stature must then have been

14,000 years journey, four times the height of all his heavens, in which he was quite out of his mathematics. In the seventh heaven, where God and Christ were, was an angel with 70,000 heads ; and in each head 70,000 tongues, with which he praised God. Gabriel accompanied him down from heaven to Jerusalem, and from thence conveyed him, with the beast Alborak, to Mecca ; and all this was done in the tenth part of a night, (a dream, or delirium.) He chose 12 apostles, and he made it death to dispute about his religion, and ordered to fight for it with the sword. Infidels are allowed to live among them upon paying an yearly tribute as a fine for their infidelity. He pretended the temple of Mecca was built in paradise, and taken from thence up to heaven, and came down to Mecca. He turned prince as well as prophet, and with his party robbed and plundered merchant companies on the way, and all that would not submit. And his successors continue to be prince and priest both, under the name of Caliph. He pretended he cleft the moon in two.

He pretended another miracle, viz. that a shoulder of mutton spoke to him, and told him it was poisoned ; which had been done by one to try if he was a prophet, and would know it ; seeing one of his companions sickened by eating of it, and which proved fatal to him, he left off eating, but never got the better of the poison, it being the cause of his death three years after, when 63 years old. He had a number of wives, one of whom he married at six years old, and cohabited with her at eight, the usual time

they are mature for marriage in that country. He prohibited his best-beloved wife Ayesha to marry after his death, as she was the prophet's favourite wife, though young when he died, which was a great affliction in that sultry region. He was not put into a lead coffin, and suspended between two magnets, as is fabulously reported, that he ordered to try if he would hang so, as a proof of his mission; for he was buried under the bed in which he died in his chamber at Medina.

His followers believe in one God, and Mahomet, his prophet, their mediator, by whom they make their addresses. He is to them what Moses was to the Jews before his death. He spoke honourably of Moses and Christ, but denied the Trinity, and Christ's divinity, that himself might be a greater prophet than Christ.

The Mahometan places of worship are called Mosques, and their doctors Muftis. They are so strictly honest, that if one lose any thing on the way, it will lye till the owner return to get it; none that finds it will take it up, and if the owner do not find it when he returns, he will say a Christian has been here. When they take their goods to the market, they mark the price on them, leave them, and return to their business or houses; and whoever wants to purchase any thing, takes what he needs, and leaves the price beside it, and when the owner returns at night he gets the money, and the remainder of his goods. Thus we see how strict they are in their morals. All men and all religions are judged or valued by their morals, as it is their

morals that make them good or bad members of society ; and they who are not good members of society in this world, are not likely to be fit candidates for a better ; those who are not pious, sober, temperate, and just, cannot have the approbation of either God or man.

Mahomet's law contains the following precepts :

1st, That there is one God, and one prophet to be acknowledged.

2^{dly}, That parents and superiors are to be respected.

3^{dly}, That brotherly-love is to be practised.

4^{thly}, That proper times for devotion are to be observed, viz. three daily at least are to be + observed.

5^{thly}, That a yearly Lent is to be kept,

6^{thly}, That alms are to be given to the needy.

7^{thly}, That matrimony is to be observed at 25 years of age.

8^{thly}, Murder is forbidden, and also adultery, blood, false-witness ; good works are to be maintained, Friday's devotion, and pilgrimages to Mecca at least once in their life are to be done, as necessary to salvation ; and to visit the prophet's sepulchre, and the hill of pardon, where they leave their sins, &c. ; and to avoid covetousness, usury, oppression, lying, disputation about the alcoran and religion : They are forbid swearing, drinking, playing at games, &c.

They have their saints relics, miracles, &c. superstitions ; but what increased them so much, is, that they are more sober, temperate, just, and honest, than Christians in general. And

they allow no disputes about religion, and yet they are divided into two great sects, that of Hali and that of Omer. The Turks and Arabians differ in many notions from the sect of Hali and the Persians; the one makes God the author of both good and evil, the other of good only. They have eight orders of priests, of whom the Mufti is the chief. The dervises are mendicants. Though they do not extirpate, yet they sadly oppress the remains of the eastern churches under their government. Mahometanism has been a rod on the church of God longer than any other. Egypt oppressed it 200 years, the Canaanites 20, Moab 18, the Philistines 40, Assyria and Chaldea, from first to last, 300, Epiphanes 40, Rome, from Nero to Constantine, 260, the Goths and Lombards 300, but Mahometanism has continued above 1000. Mahomet began an empire which soon subjected a great part of the world: It over-ran a great part of Europe, as well as of Asia and Africa, and conquered more in 80 than the Romans did in 800 years. Like Christians, they make none slaves that profess their religion. They formerly oppressed, but did not extirpate Jews and Christians; but now they have granted a toleration to those of other religions. There are three empires of the Mahometan religion at this day, that of the Grand Signior in Europe and Asia, the seat of the Greek church and empire formerly; that of Persia, and that of the Mogul empire. (There are also three Pagan, that of the Nabobs in India, Japan, and the great empire of China, great idolaters. As for the West

Indians, they are not formed into civil society, by having laws and government established; they, and the Negroes, and Hottentots, &c. merit not our attention.)

The professors of the Mahometan religion are called Turks, Saracens, Tartars, Moors, &c. from their respective countries. See Knoile's and Jones' histories of the Turks; Gagnier's, De Ryer's, and Prideaux's life of Mahomet. He died in the sixty-third year of his age, having laid the foundation of an empire, perhaps greater in extent and power, as well as duration, than any that ever was formed.

N. B. The alcoran needs only to be seen to refute itself.

Having considered and dismissed these religions *Jew* that are of human device and authority, we proceed to consider those that are of divine original and authority. The first of these is the Jewish. It has been partly considered on the Deistical controversy as being a part of revelation. What we are now chiefly to consider is, wherein it differs from the Christian religion, and to shew that it is superseded by it; and consider the mistakes of the Jews concerning it, and wherein the different parties among them erred. But we shall previously consider the period of the church of God, antecedent to what may be called Mosaic and Jewish, and shall begin with considering the primitive state of it.

The church of God was one in all ages since the second covenant took place, (and may be *Ab* *Jew* called Christian, as it was founded on the pro-

mise of Christ the Mediator) though under different dispensations; that of the Old Testament, or first dispensation of the covenant, and that of the New Testament, or second dispensation of it. The first dispensation was partly moral and partly positive, which divines distinguish into moral, natural and moral positive; the second has, strictly speaking, but two positive institutions. The dispensation of the law of nature given to man in his primitive state in the form of a covenant was wholly moral, as consisting only of the religion of the end, in the capacity and enjoyment of which man was created. Yet as man consisted of matter and spirit, some material ordinances of religion were given him; or external symbols and emblems, which are also called sacraments, viz. the trees of knowledge and of life; signifying, that, if he performed both the positive precept and the moral law, or the whole will of God, he would never know evil, but live for ever, or enjoy the favour of God and life in it, (*N. B.* by life is meant happiness;) but if he failed, he would experimentally know he had lost the good he enjoyed, and would suffer evil and death, or misery. He might have sinned tho' he had not eaten the forbidden fruit, though he could not have so immediately failed of the love of either God or man in breaking either of the tables of the law. As he had newly received his being from God, was placed in so excellent and happy a state, which tended to inspire him with parental love and gratitude, he had no temptation or means to profane his name or Sabbath, desert or corrupt his worship and

service; he had no earthly parents to offend, none to murder, commit adultery with, steal from, or lie against, but the wife of his bosom, who was a part of himself, his only companion, and joint-possessor of the dominion of the earth. He was made lord of all but one tree, which was reserved as a memorial to him of his dependence, and that he held all of his sovereign Landlord; to make him keep in mind the source of his happiness, and not forsake it. It was an useful memorial to him, and not an invidious restriction, as the tempter represented it, and which his avarice and ambition grasped at.

Men would be angels, angels would be gods; and notwithstanding his ingratitude, disobedience, rebellion, discontent, pride, curiosity, &c. the goodness of God regarded him, and graciously vouchsafed to recover him from his ruined state; as he sinned by seduction, and as the whole race would have perished in him. Satan and his accomplices sinned without seduction, and seduced man also, and thereby excluded themselves from all hope and favour: but the beam of hope to man dispelled the dreadful gloom of horror, guilt, and despair; it shone gloriously in the promise of the Messiah and his salvation, Gen. iii. 15. Rom. xvi. 20. 1 John iii. 8.; which introduced a new dispensation, by a Mediator betwixt parties at variance, to reconcile them, by redressing the injury done. This dispensation was partly moral, but attended with new motives, principles, and privileges, and partly evangelical; which then consisted in positive institutions, or symbols, ceremonies, types, figures,

and emblems of the archetype to which they referred, even the great propitiatory Sacrifice to be offered, and atonement to be made by the great Purifier and Sanctifier. The donation of first-fruits might perhaps indeed have been presented in the state of nature and innocency, as a testimony of gratitude, dependence, and subjection.

shall The positive institutions in the patriarchal period consisted chiefly of a holocaust and a libation. The only bloody sacrifice seems to have been the holocaust, or whole burnt-offering, besides the rites in ratifying covenants, of dividing an animal, and passing between the pieces, which rather signified an imprecation of a similar fate to the breakers of it. In the death of the sacrifice man saw the demerit of sin; he had also a representation of what he was to undergo: So that these ordinances had also an instructive, rational, and moral meaning, as well as a typical one.

The washings, lustrations, and purifications of the Jewish system, as well as their abstaining from things unclean, had a moral meaning; and represented the need of purity of dispositions and life, and that they ought to abstain from sin, which is moral pollution; though the purifications had also a typical meaning, and represented the fountain that only can cleanse from sin, Zech. xiii. 1. 1 John v. 8. Rev. i. 5.

The holocaust being wholly consumed, denoted the wrath and curse due to consume the offender that offered it. It ascended wholly up in smoke, as it were with its perfume, to remove

the ill favour of moral filthiness. The parts of prayer were also represented by the offering of the sacrifice ; as confession of sin, petition of forgiveness, and gratitude or thanksgiving, called the calves of the lips, being symbolic prayers. But that was not all, nor the principal use and design of them, as some fondly imagine, for it was atonement by the shedding of blood.

The Mosaic or Levitical, afterwards called the Jewish dispensation, as the ordinances and church were preserved in the tribe of Judah after the separation and extinction of the ten tribes, ~~and~~ was a system of many additional ordinances : To the burnt-offering, or general expiation, were added particular expiatory ones, as the sin offering, 2 Cor. v. 21. For sins of ignorance and omission, the trespass-offering ; for these of surprise, or such as were occasioned thro' fear, &c. the peace-offering, Eph. ii. 14. of which the offerer did partake as a mark of God's being reconciled and at peace with him. It was eucharistical and supplicatory, and also piacular. Feasting together denotes friendship. The part offered was God's part.

These were bloody sacrifices, consisting of clean beasts and birds, emblems of purity ; and chiefly lambs and doves, emblems of innocence. The heave, wave, and meat-offerings, &c. were acknowledgments of dependence. The libation, or drink-offering poured out, had a propitiatory meaning, as the pouring out of the blood of the sacrifice had ; the sprinkling denoted purification. The meat-offering was a donation, as was before observed ; the heave and wave-offerings being

elevated towards the four quarters of the world, was an acknowledgment, that God was the universal Lord. Wine, oil, salt, and the prohibition of leaven, had all their emblematical or moral meaning; as atonement, illumination, sincerity without corrupt ends; which was denoted by leaven, as being opposite to salt. Washing denoted moral pollution, and the need and means of purification. Besides these holy things, there were holy persons, places, and times; as the first-born, and the Levites, afterwards put in their place. For, besides the additional propriety God claimed to the Sabbath, and the first-born, on account of their deliverance from Egypt, both were devoted before; for the first-born was by birth-right, priest, and prince of the family and tribe. The priests and priesthood were emblems of our great High Priest and his priestly office; and particularly the high priest, with his golden and linen garments, which were emblems of his divinity, and the spotless purity of his humanity. The mitre, or crown on the high priest's head, was an emblem of Christ's regal office; the long white robe, of the purity and perfection of his priesthood; the scarlet and crimson ones, of his atonement; the urim and thumim, which signify light and perfection, denoted that of his prophetic office; the breast-plate, with the precious stones, and the names of the tribes in them, and the ephod with the same; and these, being joined together, denoted his pastoral care and government, with love and affection bearing the burden of their affairs, *Isaiah ix. 6.*; the bells and pomegranates, hung at the robe

of the ephod, denoted the joyful sound and rich provisions of the gospel, as did also the table of shew-bread. The presenting the blood, and offering incense, in the holy and most holy place, denoted his oblation and intercession. The holy places were the holy land and holy city, the habitations of a people holy to the Lord; the cities of refuge also, which represented Christ. The tabernacle, the ark and the temple, where the cloud of glory or presence of God abode, were holy things, that consecrated the places where they were; the tabernacle was a moveable tent, the emblem of Christ's human nature, John i. 14. the original signifies tabernacled among us. The feast of tabernacles, and their dwelling eight days in tents or booths at that time, shewed they professed themselves to be pilgrims and strangers on earth. The temple was a house furnished as a habitation for God, where the symbol of his presence dwelt. The meaning of a temple is the habitation of a God, Psal. cxxxii. 6. ; Christ's body and believers are so called, as the divine nature and Holy Spirit resides in them. The Jewish temple was the grandest structure in the world : it was overlaid and paved with gold ; and the outside, being white marble, had a prodigious lustre. The outer court represented the visible, the holy place the invisible, and the most holy the church-triumphant. In it were the ark, the mercy seat, the two tables of the law covered with it, the golden pot with manna, the cherubims, and the altar of incense, &c. The sacrifices were beasts of the field or fowls, which were to be

tame, clean, and perfect; living creatures were properly called sacrifices; and the vegetables, as first fruits, corn, wine, oil, &c. were properly called offerings. The Jewish ordinances were a natural and visible language, addressed to the senses; (the ceremonial external purifications could only purify from ceremonial pollution;) the easterns were accustomed to this language, and relished no other; and the Old Testament-saints saw the atonement and purification by Christ in these as in a glass. The apostle therefore says they had the gospel preached to them. Heb. iv. 2. As the sacrifices were to be offered only at the temple and altar, so the services of saints are accepted only in Christ. His divine nature was the altar, his human nature the sacrifice, and he himself the priest. The candlesticks represented the church, the oil the influences of his Spirit. The pearls and precious stones, that sparkled like stars, and adorned the wall of the temple, represented the graces of his Spirit. The mercy-seat represented Christ; its covering, the tables, represented his fulfilling the law, and removing the curse. Aaron's rod that budded denoted the increase of the church; Heb. ix. The curtains and vails of the tabernacle and temple denoted the distinction between the visible and invisible church; and that between the church-militant and triumphant, and also Christ's human nature vailing his divinity. The invisible church, and the world to come, as well as the divinity, are veiled to mortal eyes. As sinners pollute all things they approach, the tabernacle, altar, and other things, were to be

purified and atoned. They also polluted their land and habitations, as the Heathens did with their idolatry. The rites forbidden the Jews were magically used by the Heathens; as sowing their fields with divers seeds, using cloathes mixt of linen and wool, rounding the corners of their heads and beards, making cattle gender with divers kinds, drinking blood of the sacrifice, observing lucky times. The holy times were the Sabbaths. The new moons, denoting the renovation of the church. The seventh year, or year of rest from labour, in which the land rested from husbandry, was devoted to religion, as reading the law, &c. The seven times seventh year, or jubilee, so called from jobel, a ram's horn, as they intimated it with the sounding of cornets; or from jabal, to bring back, because then mortgaged estates were restored to their original owners, and liberty recovered, and all things set to rights; which occasioned great joy, as the Roman word jubilee signifies. It was an emblem of the restoration of man to spiritual liberty, by his release from the servitude of sin, &c. and the recovery of his lost happiness by the Messiah. See Ainsworth on the Pentateuch, Willet on Leviticus, Mather on the Types, or M'Ewen's abridgement of it; and Lowman's Rational of the Hebrew Ritual. These were the principal things; others there were, as the brazen serpent, the water from the rock that followed them as a river, and the manna from heaven, emblems of the healing, purifying virtue of Christ, the bread and water of life. The Nazarites were emblems of Christ's purity, who

was not a legal, *i. e.* ceremonial, but real Nazarite, John iii. 14, 15. 1 Cor. x. 4. Lam. iv. 7. Numb. vi. Judges xiii. 5. 1 Sam. i. 11.

Now as these were shadows, or representations, they had no further signification after that which they represented was exhibited; but were thereby abolished, or rendered null and void. See the Epistle to the Hebrews, which is the harmony of the Old and New Testaments; and the incomparable Dr Owen on it, compared with the latter part of Exodus, and the whole of Leviticus. As the Jewish dispensation had no virtue in itself, but only represented Christ and his death, &c. so when he finished his active and passive obedience, he fulfilled these predictions, and accomplished these types. Believers under the Old Testament saw his atonement through these as through a glass. Had he not suffered, they could have had no meaning; as they were thereby superseded.

John
ism We proceed to consider the conduct of the Jews in latter times. The Jews had a violent propensity to idolatry, notwithstanding that God's prophets, and oracles, and ordinances, and the symbol of his presence, were among them; till the Babylonish furnace thoroughly purged them of that corruption; and ever since, to this day, there is no evil befalls them, but they say, There's a part of the punishment of the golden calf, their first idolatry, in it. And one of their rabbins says, the four national transgressions mentioned, Amos ii. 4. were, first, their selling Joseph into Egypt, for which they were afterwards in bondage there 200 years; the second was, their

making and worshipping the golden calf, for which they were made to wander 40 years in the wilderness; the third was, their killing the prophets, for which they were carried to Babylon, and kept in captivity there 70 years; the fourth was, their rejecting and killing the Messiah, for which their civil and ecclesiastical state were totally destroyed, and they were scattered through all the earth. After the Babylonish captivity, they turned from idolatry to superstition, formality, hypocrisy, and schism, &c.

They were divided into several sects, of which *Phari* the Pharisees, which signify Separatists, or Seceders, were the chief, and made the greatest figure. They made the greatest shew of religion, but were gross hypocrites, and very superstitious, as the Prince of teachers shews: they fasted twice a week or oftner; yea, and for severe penance, like the Papists of the ninth and tenth century, lay with their naked bodies on the ground, spread sackcloth above them, and pebbles, briars, and thorns below them, for more severe mortification; and, at the same time, harboured pride, malice, and covetousness, &c. the more, and neglected moral duties, as the true mortification, self-denial, repentance, and the practice of the love of God and man; and thought their ceremonial services, and typical atonements, real ones; and thus mistook the true meaning of the law. They bred tumults, seditions, and uproars in the state; they added traditions to the law, and, like the Papists, laid more weight on them than the written word. They said Moses received and wrote the writ-

ten law in the day time on the mount, and received the traditions in the night time ; which he delivered to the elders, and they to the prophets ; and at last they were written in the book, called Misneh, or a second law.

Success The Sadducees were so called from Tsadok their teacher, a good man, who taught his disciples, that they should not serve God from the hope of reward, or fear of punishment, as being mercenary or servile motives ; but that they should serve him from disinterested love, on account of his own excellency ; from whence they took occasion to think there were no future rewards or punishments, nor a future state. They denied the resurrection, and the existence of angels and spirits ; but they held it necessary to be virtuous, in order to enjoy the favour of God and prosperity in this life. They were generally the people of higher rank, who could afford the luxuries of life, and much like the Pagan Epicureans. They asserted free-will, rejected traditions, and acknowledged no scriptures but the Pentateuch ; and therefore Christ proves the resurrection from it, Matth. xxii. 32. ; and shewed they knew not the scriptures, the truth, nor the power of God, that could raise the dead, and to which nothing is impossible ; nor the nature of a future state, where there are no such relations as in this state.

To be a God to any is to be the source of good to them ; and this supposes their existence, that they may be capable to receive and enjoy it, and that fully and completely in their whole persons ; for if he was the God of Abraham and the other

patriarchs, he was the God of their whole persons, consisting of soul and body; and therefore though their bodies were then dead or asleep in the grave, they would awake, and arise again to enjoy glory and happiness in the fountain of all good.

We find some of the Pharisees converted to Christianity, and miracles performed for that purpose, as to Paul, &c.; but we find nothing such granted to the Sadducees, nor any instances of their conversion. As they opposed the very first notices of nature's light, they deserved no miraculous means. And they were always violent oppressors of Christianity, because it asserts the resurrection. They were justly rejected for acting contrary to the very light of nature, in denying the existence of the soul in a separate and future state.

Another sect mentioned in the New Testament is the Herodians, who seem to have been conformists to the times and the humour of the prince, and would change their religion with a change of government; as the common proverb is, Whoever would be king, they would be subject. Similar to the opinion of some, who think every one should be of the religion of the country where he resides; or continue to be of his native religion, if he leave not his native country. But this notion, if applied to the liberal and mechanical arts, would have prevented all improvement, and kept mankind in perpetual ignorance and barbarity; and, if applied to religion, would have kept the Heathens in perpetual

idolatry and corruption, and would have prevented the very being of the Christian religion.

ites The Karaites, among the Jews, rejected traditions, and kept to the letter of the text. The scribes and lawyers were of two kinds, such as did business in civil matters, and such as wrote copies of the scriptures, with critical notes and expositions; and decided questions of the moral law in courts of judicature, many of which were condemned by Christ as corrupt.

nes The Essenes are not mentioned in scripture, but in Jewish authors: they were a kind of quietists, and chused retirement, and the country life, apart from public places and employments, as merchandise, &c. They were perhaps the best sect among the Jews, as they were sober and temperate. They abstained from wine and oaths, and had a community of goods. They had some Pagan Stoical notions, as the Pharisees also had, as the doctrine of fate, and the Pythagorean transmigration of souls; and therefore they offered no living creature in sacrifice; and would not take away the life of any creature, lest they should dispossess the souls of some of their ancestors. They did not marry, because they thought no woman could be faithful to one man, which was a notion too unfavourable; but they adopted, and brought up other people's children. See Josephus's antiquities; Stackhouse and Millar's history of the Bible, and Prideaux's connections, &c.

That period of the Jewish church after the time that they had no prophets to guide them, till the appearance of the Baptist, which was a-

about 400 years, may be called the modern and fluctuating period of it, when they split into various opinions and parties, by differing in their notions of the law. At the time wherein Christ appeared the Jews were in a very distracted state, and very corrupt, as well as the world in general; yet both the Jews and the rest of the world, particularly the neighbouring nations, had high expectations of the Messiah. The Jews understood from the prophets that the time of his appearance was at hand; and the Gentiles heard the report thereof, but their pride, ambition, vanity, and earthly-mindedness, made them totally mistake the prophecies concerning the manner of his appearing. These prophecies that speak of him as a Prince and a Conqueror, that would subject all nations to his spiritual kingdom, they understood literally; imagining he was to be an earthly monarch, to rescue them from the Roman yoke, and subject all nations to them. And though his bright and shining example, his divine doctrine, his many miracles, and mighty works, all conspired to convince them he was the Son of God, and promised Messiah; yet they were so offended at his mean parentage, and poor humble life, that they would not acknowledge him as their Messiah, and receive him, but called him a Galilean and a Nazarite. They did not mean one of that religious order, some of which were Nazarites for a time, and others for life, as Sampson and Samuel, but that he was of the city Nazareth in Galilee, the most despised part of their country, though he was born in Bethlehem, and only

resided in Nazareth of Galilee. Yea, they called him a Samaritan, as if he had not been of Jewish descent, according to the prophecies of him.

Samaritans The Samaritans were mongrels, or a mixed people, both as to their nation and religion, partly Heathens and partly Jews ; and though they acknowledged the law of God contained in the five books of Moses, and also the being of angels, which was more than the Sadducees did, yet they rejected traditions, denied the resurrection and immortality ; and because they set up a temple, altar, and sacrifices, on mount Gerizim, in opposition to that at Jerusalem, which became a receptacle of mal-content, or apostate Jews, they hated them above all mankind, and would not even converse with them, and held them accursed from God, and all hope of his favour for ever. And as Christ condemned their hypocrisy, errors, and corruptions of the law, this kindled their rage and malice so that they persecuted him to death, and got him condemned to suffer like the worst of malefactors, tho' the Roman judge declared him innocent ; and thus they fulfilled the prophecies concerning him. However, they are at a loss to expound the prophecies concerning his sufferings, as Is. liii. &c. and therefore fancied a two-fold Messiah, one the son of David, a triumphant conqueror, and another the son of Joseph, a humble sufferer ; which was an acknowledgment that Messiah was both to suffer and to triumph, and to have a two-fold state, a humble and an exalted one. What absurd shifts will men use to support their

vain fancies and false opinions ! And tho' many of the Jews were converted to Christianity, the bulk of them yet reject it, and still expect their Messiah to come. With them we come now to treat, and the foundation of our arguments here are the prophecies concerning him ; these are many, but one or two will serve the purpose.

Jacob, when dying, prophesied, that the scepter should not depart from Judah till Shiloh come, but they must acknowledge that it is departed in every form long ago. A race of kings continued in the tribe of Judah till the captivity, and after it they had judges for their magistrates, and the sanhedrim as a court of judicature, till the last destruction of Jerusalem. Herod, of the race of Edom, and therefore a foreigner, became their king about the time Christ appeared, or some time before it. Secondly, Daniel's weeks, chap. ix. 24. from whoever of the Persian king's decrees they be dated. are elapsed long ago ; 70 prophetic weeks being 490 years, a day for a year. Now either the Messiah must be come, or their scriptures and prophets must be false ; and it is the most strange and inconsistent thing in the world, that they will acknowledge neither of the two. See the great Dr Owen's Exercitations preliminary to his Exposition of the Epistle to the Hebrews, Dr Prideaux's Connections, and Dr M'Queen's Computation of Daniel's weeks.

The Jews themselves are a proof of the verity of Moses and Christ's prophecies concerning them, as the things they predicted are accomplished in them, Deut. xxviii. Matth. xxiv.

Luke xxi. They are scattered over all nations, and are perhaps as numerous as of old in Canaan, and may be considered as the nerves of commerce. They generally marry young, as they hold celibacy an accursed state. They are a wonderful phænomenon in providence. None can now boast of being descended of any of the four great monarchies; and yet they are a distinct people, though none had ever greater reason to disown the name, when all the world conspired their destruction, and yet they are preserved for some providential purpose. Not only their religion, but their manner of living, keeps them separate from all people, for they eat not what others do. They are generally rich, being diligent in business, and having still a share of the temporal blessing. They have no possessions any where, and are ready waiting for their own land; and it seems to be ready awaiting them, as it is almost waste; and it seems to be the sense of many prophecies concerning them, that when they turn to the Lord, or embrace the gospel, they will return to it. (See Newton, &c. on prophecies.) As they want an altar, they can offer no sacrifice, and therefore they chiefly observe moral duties; and though they have lost the distinction of their tribes, yet they redeem the first-born. They are as superstitious about the Sabbath as their ancestors, to neglect works of mercy on it. Their modes of worship are extremely different from their ancestors, and very whimsical and superstitious.

During their 70 years captivity at Babylon, they became accustomed to the Chaldee, and

their original language became less familiar to them; so that when the law was read in the synagogue, it was also interpreted to them in the Chaldee. Ezra collected and arranged the books of the Old Testament. He transcribed them into the Chaldee letter, and added vowel-points for the use of the vulgar, to whom the Hebrew dialect was now become a foreign, or dead language; but not the present or Masoretic system, as they were the work of the Tiberiensian Masoretics, several centuries after Christ; most likely on purpose to pervert the reading, and prevent Christians producing evidences from the prophecies that the Messiah is come. But the points were never admitted into their great synagogue-Bibles, which they regard as the true exemplar of the original copies of the inspired books, which were originally laid up in the temple; and the Samaritan letters, which are the original Hebrew ones, never had any points adjoined to them. See Dr Prideaux's Arguments, on these topics, in his Connections, which are unanswerable; see also Cappellus, who has never been refuted.

Christianity.

WE come lastly to consider the Christian religion; wherein it agrees with the Jewish, and also the Pagan and Mahometan hath already been observed. Though the law and the prophets are said to be only until John, and he is

called the beginning of the gospel of Christ, Mark i. 1, 2. Luke xvi. 16. yet he was but the morning-star ushering in the Sun of righteousness, and as an harbinger to prepare the way for him. And though our Saviour's personal ministry may be considered as laying the foundation of the Christian church, and the effusion of the Spirit ten days after his ascension as the solemn inauguration of it, yet his personal ministry was but the introduction to the dispensation of the gospel, which could not fully commence till he finished his work, and arose from the dead, and ascended to heaven ; and it properly commenced on the day of Pentecost, when the promise of the Spirit (John xiv. 16, 26. xvi. 7, 13. Acts i. 4, 8.) was accomplished. The promise of Christ was the foundation of the Old Testament-church, and that of the Spirit and his effusion was the foundation of the New ; as without the spiritual presence of Christ, which is the light and the life of every believer, the church would be like a body without a spirit, dead ; there would be nothing but spiritual darkness and death, (John i. 4.) or, at most, a lifeless formality.

The Christian church was not to be confined to one nation or people, like the Jewish church, but to be Catholic, or universal ; to comprehend both Jews and Gentiles, though to begin at Jerusalem, as the gospel was to be first offered to the Jews, Acts xiii. 46. The Old Testament-church could not be extended over all the earth, but was circumscribed, from its very nature, to one country, as there was but one temple and altar where all the sacrifices were to be offered ;

and all the males were to present themselves three times every year, which could not be done from every corner of the earth. As soon as Christians began to multiply by the conversion of Jews and Gentiles, diversity of opinions began to take place. The different opinions and parties among Pagans and Mahometans, whether they were for liberty or fatal necessity, were little or no more to be deplored than their whole schemes. The former idolatries of the Jews were truly deplorable, and their latter divisions were also deplorable; but as each party had very absurd tenets, it is a question whether their divisions or their errors were most deplorable. But as all these had a more dark, or less perfect light to walk by, and not being so strictly bound by the law of love to maintain peace and unity, it was less to be wondered at: but the distraction of Christians into such a diversity of opinions and parties is deplorable beyond expression, and that there are so few that strive to make peace, and heal breaches, Matth. v. 9. Eph. iv. 3,—6. One amiable man indeed says, He would willingly give every drop of his blood to cement the breaches of Protestants: and another undertook the toil and labour to travel through the different Protestant churches, at home and abroad, in order to heal their divisions, and make peace among them. But, alas! the mark of Christ's disciples. (John xiii. 35.) seems to be lost among all parties; they have broken the yoke, and burst the bonds of love, and peace, and unity. That good man, and excellent historian, Rollin, was moved at viewing the task he had to perform, in writing

the history of Alexander's successors, and thought he was much to be pitied in having to represent human nature in a light that was a disgrace to her, as the horrid cruelties and treacheries committed by the most intimate friends and nearest relations on one another shewed. But how much more pitiable and deplorable is the melancholy task of relating the errors, divisions, and animosities among them that profess to be the disciples of the humble, meek, and lowly Jesus, who was love itself!

As the malice and envy of Satan could not suffer him to see man at first enjoy happiness in the favour of God in paradise, so it could not suffer him to see the second Adam or his followers enjoy peace and unity, and made him have recourse to both craft and force. Having failed in his attempt against Christ by art, he had recourse to cruelty and persecution; both which he also practised against the church by his wicked agents, in order to devour and swallow it up by a flood of persecution, or internal distractions of error, schism, and profaneness. Heresies began early in the church. Satan transforming himself into an angel of light, and his messengers false apostles, counterfeiting the apostles of Christ, sowed tares early among the wheat. However, it must be observed, that all Christians agree, that they obtain salvation only by Christ; but they differ about the way and manner of it, and in their notions about his person and priestly office, &c.; and in their modes of worship and church-government, and articles of

faith ; some join their own merits with Christ's, but own they are accepted only by him.

As soon as proselytes were made to Christianity, from both Jews and Gentiles, a difference arose between them about the ceremonial law of Moses. The Jewish converts were for retaining circumcision and the Mosaic rites, as necessary to justification and salvation, Acts xv. 1. Gal. v. 3. ; and imagined that the gospel was only to be superadded to it, as its complement to perfect or compleat it, and not to abolish it ; as it was of divine institution, they did not think it was to cease, or be disannulled. But this was not all ; had they only observed it themselves, and not been for imposing it on the Gentile converts, it had been well ; but, contrary to the doctrine of the apostles, they wanted to impose this yoke on the Gentile converts ; which they were unwilling to receive, contrary to the liberty of the gospel. The Epistles to the Romans and Galatians are examples of this, especially the latter ; in which the apostle argues with the Christian Jews that had embraced the gospel ; in the former, he argues chiefly with the infidel Jews that had rejected it. The Judaizing teachers had the assurance even to condemn the great apostle for neglecting, and being against these ceremonies ; and teaching the Gentiles, who wanted to hold fast their Christian liberty, not to submit to them. And though the apostles, who had the gifts of inspiration, prophecy, tongues, healing, and other miracles, were to teach and govern the church, they could not prevent error and division. As the Jews had formerly

the prerogative of being the church and people of God, Rom. iii. 1. and ix. 4, 5. the apostle exhorted the Gentiles to some degrees of condescension to them, as they were made partakers of their privileges ; but he chiefly pressed to unity and mutual forbearance in things not essential. That the Jews should not press the Gentiles to observe their ceremonies, though they choosed to do it themselves ; and that the Gentiles should not separate from the Jews, though they observed ceremonies which they did not observe nor approve ; and not make a schism, or rent in the communion of the church, for circumstantial differences, as meats and days ; but let every one do what seemed good to him in these matters, and not condemn those that differed from him, much less separate from them. (Rom. xiv.) These differences were parallel to those among Protestants, as we will see in our progress ; but the Jewish and Gentile converts separated from each other after the apostles decease.

Christians at first were looked upon by the world as a particular sect of the Jews ; and were generally called the sect of the Nazarites, from Jesus of Nazareth ; but afterwards these Jewish converts that observed the law of Moses were so called. Together with the other ordinances of the law, they observed the Jewish Sabbath as well as the Christian ; though some observed the Jewish Sabbath only, as it only is commanded in scripture ; and some sects afterwards observed no Sabbath at all. Diversity of opinions, heresies, and sectaries, were perhaps

more numerous in the primitive times than afterwards ; some of these were rather deliriums of enthusiasts than heresies ; which it would be ridiculous to refute, as they refute themselves. Some thought, that none were meet for heaven but such as lived in celibacy, and had a community of goods ; and that Christian liberty consisted in having all things common ; accordingly some sects consisted only of single persons, who would admit none that were married, as being thereby rendered incapable of the kingdom of heaven. Some condemned the eating of flesh, milk, eggs, &c. ; some prayed none, others had no ordinances but prayer. Some worshipped Satan, that he might do them no hurt ; some held that matter was made by Satan, and therefore would kill themselves, to be rid of the flesh, the cause of all evil, or at least use severities on their bodies ; and that the world was made against the will, or without the knowledge of God : some condemned labour and society, and thought they could not be Christians if they did not live in solitude. The Abelites married from Platonic love as it is called, for mere speculation : *Consensus sine concubitu fecit matrimonium inter illos* : Some used both circumcision and baptism, and circumcised both males and females ; some said Christ was the serpent that deceived Eve ; some impostors said they were God the Father ; others, that they were Messiah ; others, that they were the Holy Ghost. The Ranters of late said there was neither God nor devil, heaven nor hell ; others said there was no material world ; some of these arose suddenly,

and soon disappeared; some mixed Paganism, and others Judaism, with Christianity; and others both, as the Romanists. There was scarce any Pagan notion so absurd but it was retained by Christians bred up with it before their conversion. (See Ross' History of all Religions, Heresies, and Sectaries, since the Creation.)

Passing over a great many heresies, or wild and absurd notions, that are too ridiculous to need refutation, as the foregoing, and others similar to them; as it does not consist with our plan to take notice of them all, we shall consider only the chief of them that have been revived in latter times, under various denominations and modifications; and have infested the church under the disguise of new shapes, or a new dress. We intended also to have considered the errors and parties separately, but find it will be more commodious to consider both as we go along. We shall reduce the principal heresies in doctrine, worship, and church-government, schism and libertinism, into classes, as much as may be expedient or convenient.

onites A part of the Jewish converts, that adhered to the rites of the ceremonial law, became Ebionites. Ebion, so called from his affected poverty, it being a Hebrew word, signifying poor, rejected all the New Testament but Matthew's gospel, because it was written in Hebrew; he also denied the divinity of Christ; asserted that he was a mere man, descended from Joseph and Mary by ordinary generation; that Christ was the Spirit that descended on Jesus at his baptism, and abode with him. *thus* Cerinthus held also the

same notion concerning Christ's divinity ; he is also said to be the father of the Chiliafts, or Millenaries ; but he and his associates did not think the millennium, or reign of 1000 years of Christ and the martyrs, who were to rise so long before the rest, was to be on earth, but in some celestial region, where some heretics thought Paradise was. In opposition to Ebion and Cerinthus John is said to have written his gospel ; in almost every page of which, says a celebrated commentator, he scatters some evidences of Christ's divinity. Various were the errors concerning the person, natures, offices, and merits of the Mediator, broached by various heretics, but that concerning his divinity is the chief of them ; we shall therefore consider it first, and the principal abettors of it, both in ancient and modern times. After Ebion, the names of Arius of Alexandria in the east, in the beginning of the fourth century, and of Sozzo, or Faustus Socinus in Italy, in the west, in the sixteenth century, are the most famous ; and those that imbibe their notions have the honour to be called by their names, Arians, and Socinians ; but they differ from one another, and each party also disagree among themselves. Arius asserted, that the divine nature of Christ was not eternal, but was created by the Father before the world was created, and that then only he became a Father. He involved himself in an inconsistency, denying him to be really God, and making a creature God. Having got the Emperor and the civil power on his side, he raised a hot persecution against the Trinitarians, the chief of whom

was Athanasius ; it was the first formal persecution of Christians against one another. This heresy and persecution is said to have done more hurt to the church than the ten persecutions by the Pagans. Their contention and division made them a reproach to the world.

Arius was condemned for heresy by the first general council, which was held at Nice, in Bythinia, for that purpose in 325, consisting of 318 bishops ; at which Constantine the Great, the first Roman Emperor that embraced Christianity, was present, and with whom the empire or civil government became Christian. The Arians differed widely among themselves ; some of them, called semi-arians, that is, half-arians, held, that the divine nature of Christ was homoiusios, or of a like essence to the Father's, but not homousios, of the same essence.

arians Socinus went far beyond Arius, he held, that Christ was only a mere man ; he allowed his prophetic, and his example, but denied his priestly office ; and held, that redemption, atonement, and sacrifice, &c. were only metaphorical expressions ; and that he died only as a martyr, to confirm his doctrine ; but he made him a God by office, and allowed divine worship to him, tho' a creature ; thus he admitted his instruction, example, and government ; he also denied the divinity and personality of the Holy Spirit ; he and his followers held him either to be a created spirit, or a divine virtue, power, or influence of God the Father. Socinus had many other peculiar notions, about the constitution of the Christian church, the sacraments, &c. and

denied the resurrection of the body, and rejected infant-baptism, &c. contrary to express scripture testimony ; but his followers differ among themselves, and many of them admit infant-baptism, &c. ; this sect were called Unitarians, as they allowed but of one person in the divine essence. The particular places of scripture concerning Christ's divinity could with less difficulty be strained or reduced to the Arian hypothesis, but could not possibly be reduced to the Socinian, without open violence.

The Socinians allow of revelation, but are considered as a kind of inconsistent Deists, asserting the perfection of human nature, and that man errs only by example, and therefore needed only a right example to follow ; and the example of Christ is proposed as a pattern even by some Deists who deny his prophetic office and revelation. Socinus was hard put to it to explain the beginning of John's gospel, but happened to fall on a curious hypothesis for it, and acknowledged he had happened on more than ordinary subtilty, which himself wondered at. "In the beginning," he held to be that of the Baptist's ministry, "the Word was with God," in unity of affection, will, and purpose, but not of essence ; and he allowed Christ to be God by office. All things in the gospel-state, or new creation, viz. the introduction and establishment of Christianity, were by him made to be ; and Crellius Schiltingius, and all the troop of his disciples, follow his example herein ; and yet many of these enter into, and continue in the communion of churches, of what are called the Atha-

naſian ; and, in modern times, in the reformed church ; the Calvinistic principles ; as all the creeds and confeſſions of all churches are of theſe principles, and all ſystems of Divinity, except a few that are Armenian ; for though the Socinians published one in Tranſylvania in the 16th century, yet ſince they declare againſt ſystems, and yet at admiſſion they profeſs to be of the faith of theſe churches. And in communions that uſe no ſuch formularies, they profeſs to believe the ſcripture doctrines ; and ſome of them ſeem to be men of parts and learning. Now, tho' ſome men of genius, or that would be thought to excel others, thro' ſingularity, a deſire of novelty, and curioſity, will rather carve out a new path for themſelves, though a wrong one, than go in the right way with others ; yet when we ſee conſiderable men differ from us, we ſhould ſuſpect we may be wrong, and examine what are the grounds of our belief ; and not take things for granted, nor through pride or ſingularity think or wiſh ſuch a way right, or that we may ſee it ſo, for that is endeavouring to continue wrong, if we are ſo. We ſhould like beſt what is right, and not take up a prejudice at one thing, and an attachment to another, from fancy. False principles are dangerous, as well as bad practices. We ſhall therefore examine this point with the utmoſt candour and impartiality.

It is better to be right, though alone, than wrong, with the multitude. Dr Owen calls this article the hinge on which the faith and ſalvation of the church depends ; and if it be rejected, not another article can remain uncorrupted ; ſo

that the believing of it must either be a fundamental mistake, or the rejecting of it a fundamental error, influencing the whole of the Christian faith and the doctrine of the gospel. We shall therefore consider the matter candidly and liberally, taking an extensive view of it from reason and scripture, and weigh the objections in their full force.

The objections to this article, and the method of arguing against it, is this : That reason must be the rule for understanding and interpreting scripture, as it is the rule in judging what is scripture, viz. the evidences of revelation ; and if any scripture seems contrary to our reason, it must be understood in another sense. And it is contrary to reason, that three can be one, and one three, and that a son can be equal in every respect to a father ; he must at least be posterior to him, as he is produced by him, and derived from him. These, I think, are the arguments and objections, fairly stated and represented in their full force. The question about the merit of his sacrifice and atonement, from the virtue of his divinity, will occur afterwards. The difference between the opposite parties arises partly from an imperfect and mistaken view of the doctrine from reason and scripture, and partly from ignorance of the extent of our capacities. It was observed on the Deistical and Atheistical controversies, how little adequate our capacities are to understand the works of God, and much less so to comprehend what God is himself, and the manner of his existence. A part cannot contain the whole. An ancient philosopher being

asked what God was, desired a day to consider it, and when that was done, he asked two more, and so on, saying, the more he studied the more difficult it was to him. The way we attain to any knowledge of other spirits, is by reflecting on our own, and on what passes in our minds, and from a supposed analogy we form some conception of others. Metaphysicians cannot compare minds or spirits as physicians or anatomists do bodies. Every power, capacity, or faculty, we discover in our minds, we consider as analogous to some attribute in the divine nature; and by adding infinity to these, we form our idea of God. We have some degree of power, wisdom, goodness, &c. and we consider the Deity as being infinite in these; that is, we exclude the idea of imperfection from him, and speak negatively concerning him; we say rather what he is not, than what he is. We exist in time and place, and by adding infinity to these, we say God is eternal and immense, or omnipresent, and therefore omniscient. We have some idea of an eternity to come, that is, a potential eternity, as we are capable of it, and so have a virtual eternity; but we can form no idea of an eternity past, or an actual eternity; for we must conceive of past duration as once present, and at some certain distance from us, and what is at any certain distance from us cannot be eternity. In like manner, we have no idea of a trinity in unity, or of unity existing in trinity, as we have nothing analogous to it in our spirits. We have indeed a trinity, consisting of the material body, the sensitive, or animal soul, and the rational one,

existing in the unity of our persons, but these are of diverse natures. In the sun, which is the brightest image of God among all his works, there is also a trinity, which is more analogous to that in the divine nature; in it there is fire, that active principle of a subtile nature, which the philosophers thought pervaded all nature. It has the nearest resemblance, or greatest analogy to the nature of a spirit; and the Jews held it at least the residence of God, as Dr Boerhaave in his chymistry observes: and God is said in scripture to be a consuming fire to the wicked. (Indeed, all the regions of the heavens, aerial, ethereal, and empyrean, are of a subtile nature; the first called Shamaim in the Hebrew, as consisting of *esh*, fire; and *maim*, waters; as the region of the meteors, clouds, lightning, &c.; the second is the region of celestial bodies, the starry frame, &c.; and the third, called empyrean, as denoting its quality, is the habitation of the blessed.) In the sun is also light, which is so analogous, or similar to fire, that it is disputed by philosophers whether they are not the same differently exhibited; and the second Person in the Trinity is called Light. In the sun is also air, or wind, which is consistent with fire and light; and without the conjunction of which they could not subsist or exist; and the very name of the third Person in the original, and also in the Roman language, signifies air. But there can be no adequate representation of the Deity found among all his works, it is impossible that such a thing could be, finite and infinite cannot be similar. Some physiologists observe, that there is a ter-

narian consistency in every thing in nature ; and Sir Humphry Mackworth, on the Trinity, observes, that this is the perfection of unity, trinity ; and that though God be solus as to the nature of his existence, yet he is not solitarius as to the manner of it.

The trinity of the philosophers and poets was much more ancient than Plato, and communicated by tradition from the ancient patriarchs, and derived first from revelation. Hence Virgil says, *Deus in impari numero gaudet trismegistus*. See Cudworth's Intellectual System, Gale, More, &c. But the scripture sense of this doctrine is totally mistaken and misrepresented by both Athanasians and Arians, or Trinitarians and Anti-trinitarians, for they take the doctrine by halves, and this partial imperfect view leads them to absurdities in ideas and expressions : and the Arians express the very sense of the other's words, and seem to take their ideas from them, and not from scripture ; and therefore it is absurd in them to blame the Arians for heresy, when they led them to that heresy by their own expressions. They affirm that the Son is equal to the Father ; now, that a son can be equal to a father in every respect, is so palpable an absurdity, that all men of reason and common sense must discern it. The unity, eternity, self-existence, and necessary existence, independency, self-sufficiency, immensity, omnipotency, infinite wisdom, goodness, and other perfections of God, as well as his being, were manifested by the works of creation. His holiness, justice, patience, and sovereignty, were, in some degree, manifested in providence ; but

the most amiable perfections or properties of the divine nature, as well as the Trinity, were only manifested by the gospel, as redeeming love, pardoning mercy and grace. What the internal, eternal, real manner of subsistence, or relation of the Persons (the word person being used for want of a better) in the divine essence is to each other we know not, it is not discovered, and perhaps could not be conceived by creatures ; but the manner of subsistence, or rather the relations mentioned in scripture, are entirely economical, as is evident from the whole scope of the scripture, and they refer only to the scheme of redemption ; and it is by a partial view in taking relatives for absolutes, and, on the contrary, separating things connected that should not be separated, and taking a part for the whole, that the mistake arose on both sides. The titles Father, Son, Spirit, are assumed to represent the distinct agencies, or the different parts they act in the gospel-scheme, each having a part ascribed to them ; and the term person, subsistence, or hypostasis, is used to convey a distinct idea. The Father is said to plan, appoint, or ordain, the Son to purchase, and the Holy Ghost to apply this redemption ; and no other titles or terms could have so properly expressed their fitness to perform each their part of that work in a mutual relation, and in conjunction. Jehovah expresses the self-existence, or necessary existence ; Ehejeh, or I am, the immutability, Jah the excellency, El the might, Eloah the venerableness, Elohim denotes the mutual relation to man, and condescension to him, and the homage due from

him; Adoni denotes the sovereignty, Lord denotes government, God denotes bounty; but the title Father implies the nearest relation and warmest affection, and also compassion to children in distress and misery, and denotes authority over a son. The title Son implies willing obedience to the authority of a father, from love, and not from constraint; and also fraternal affection to children of the same father, so as to defend or deliver them from evil; and Spirit is the quickening principle that gives life, and revives any thing. Man's state of misery is represented by death being spiritually so. Spirit is also the proper denomination of the divine nature or essence; but he is called the Holy Spirit, particularly with regard to his sanctifying and quickening work, as man's misery is called spiritual death, he gives life.

We find eternal Spirit, but not eternal Father or eternal Son in scripture, as it is the absolute title of God, or of the divine nature. But as the purpose of redemption, in the plan of the divine government, was before the production of any creature, or the world's creation, therefore these relations took place before it, and imply a subordination, or inequality; so that in this relative economical state, there are superior and inferior, though really it be not so. And this double relation is evident from scripture; for when the scriptures speaks absolutely of any of these hypostases in the divine sense, it ascribes the names, attributes, works, and worship, of the supreme Deity to them, in the absolute and highest sense, Isaiah ix. 6. Jer. xxiii. 6. Psal.

lxxxiii. 18. Rom. ix. 5. Tit. ii. 13. John i. 1.
 1 John v. 20. Jude ver. 25. Mal. iii. 1. Acts
 xx. 28.—Micah v. 2. John xxi. 17. Heb. xiii. 8.
 Rev. i. 8. Matth. xxviii. 20. Rom. ix. 5. John
 iii. 13. Heb. i. 11, 12.—John i. 3. Col. i. 16.
 Heb. iii. 3, 4. John v. 28, 29. Rom. xiv. 10.
 Mark ii. 5. v. 41. Heb. i. 3.—John v. 23. xiv. 1.
 Heb. i. 6. Matth. iv. 10. xxviii. 19. Psal. ii. 12.
 Acts vii. 59. Phil. ii. 6. John x. 30.—Acts v. 4.
 1 Cor. iii. 16. Acts xxviii. 25, 26. 2 Sam. xxiii.
 2, 3. Num. xii. 6. 2 Pet. i. 21.—Heb. ix. 14.
 1 Cor. ii. 10, 12. vi. 9, 10, 11. Psal. cxxxix. 7.—
 Psal. xxxiii. 6. civ. 30. Luke i. 35. 2 Pet. i. 21.
 John xvi. 13. Rom. xv. 3. Matth. xii. 28. Rom.
 viii. 11. 2 Pet. i. 21. Matth. xxviii. 19. 2 Cor.
 xiii. 14.—1 John ii. 23. Rom. viii. 9. John xiv. 17.

But again, when it speaks in the relative and economical sense, it speaks of inequality, or superiority and inferiority, subjection and obedience; and this with regard to the Son did not commence with his incarnation, or assumption of the human nature, as a late ingenious author supposes, but the title of Son is previous to that, and to the creation of the world, as the purpose or plan of redemption was, (John i. 13.); whatever was before time, must be considered as eternal. Each of them are represented as acting a different part, that requires subordination; and thereby they are relatively and economically unequal, though originally and really so; and it is attending to this distinction alone that solves the difficulty, and reconciles scripture expressions.

A corruption in the doctrine of the Trinity

produces a corruption in the faith, worship, and obedience of the gospel ; for the object of these is changed, by either the Anti-trinitarian, or Tritheistical scheme. It is difficult to avoid extremes ; flying one, we run to another ; all extremes are equally dangerous.

Jehovah is the incommunicable name of God, never given to any creature ; and the name Jehovah in the Old Testament is rendered Jesus and Christ in the New, in several places ; as in Numb. xxi. 6. compared with 1 Cor. x. 9. Psal. cvi. 14. Isaiah vi. compared with John xii. 41. The name Jehovah expresses the self-existence, and necessary existence of God, and his eternity, both actual and potential ; and therefore is incommunicable to any creature, as Ehejeh and Jah also are. The Jews held the name Jehovah in such veneration that they would mention it only once a-year on the great day of atonement, their most solemn occasion. The names El, Eloah, Elohim, Adoni, are given to angels and men, to denote the excellency of certain offices they are clothed with as God's vicegerents, and therefore they possess his communicable names and authority. It is a maxim with the best Hebreans, that a true Hebrean cannot be an Arian, or erroneous in the doctrine of the Trinity. And not only the scripture doctrines, but also the natural theology, and the mythology of the Pagans, as well as the Jewish hieroglyphics, emblems, &c. cannot be understood without the knowledge of the Hebrew. The Pagans applied the Hebrew terms to their own purposes, and derived their notions from them ;

as from Alah, Shemim, Cherubim, Hets, Hatfab, &c. It will readily be objected, that a late ingenious writer, Dr T. who is reckoned a disguised Socinian, and is even openly so in some things, must be a good Hebrean, as he has published a large elaborate work on it ; but he never entered into the spirit of the Hebrew, nor discovered what the genius of it is, nor even the powers of the characters ; but translated the work of another, with the variation and addition of some little circumstances ; his arrangement is also borrowed.

2dly, It is impossible for a Masoretic to be a Hebrean, his erroneous plan puts an effectual bar in his way to the discovery of either the true meaning of words, or the true genius of the language. (Hutchinson, Masclef, and those of their schemes, deviate also to the other extreme.) Dr T. thinks he has settled the true meaning of atonement from the Hebrew original, and by the help of his publication on it ; but he only shews his entire ignorance of the eastern phraseology, and emblematical hieroglyphical manner of instruction, and of expressing themselves, and the scripture and levitical doctrine of atonement ; and is so inconsistent with himself in that book, as to be Socinian, Arian, Arminian, and Calvinist, by turns. He also totally misunderstands Paul's plan, in the Epistles to the Romans, &c. though he thinks he only has hit it. Paul's natural parts and abilities were superior to his ; he was taught philosophy and poetry, in a celebrated school at Tarsus, before he studied divinity at Jerusalem, under the famous Gamaliel ;

his Epistle to Philemon, &c. shew his natural genius superior to most men ; besides his supernatural endowments, of inspiration and miracles, &c. The doctor's key, and grand key to the Epistles, is only a lock, and a grand lock to such as will use them. In short, the doctor understood not the gospel-scheme, though he was an amiable good man, and an excellent musician, who understood sounds well, and writes well on music, and also performed well. The doctor, and others of his way of thinking, think they have found out how the Father, Son, and Spirit, are one ; being united in affection and design, as good men are, John xvii. 21, 22. The doctor is right, so far as he goes here, but from other parts of scripture he will find more than this. He thinks also he has found out how Christ bore our sins, from the application or accommodation of Isaiah liii. in Matth. viii. 17. which speaks only of sicknesses, and not of sins ; and by bearing them, the removing of them, by healing the patient. The Hebrew verb in Isaiah, is indeed applicable to both, but the doctor shews only his ignorance of it ; had he attended to the scape-goat, and the rabbins account of the end of it, it would have taught him the twofold and secondary meaning ; like that of the Psalmist in Acts ii. 24. ; literally there were no pains in the grave, but the Hebrew word signifies both pains and cords. See the learned pious and judicious Dr Erskine's dissertations on the Sinai covenant, in which he observes, that Dr T.'s metaphors are very great, and his privileges very small. It was observed, that the Arians

taking the relative and economical titles and relations separately from the real ones, and for them, as if nothing more than these were contained in scripture ; and the Athanasians confounding them, and taking the one for the other promiscuously, bred the mistake. Arius allowed of Christ's priestly office and atonement, which Socinus and Dr T. deny, saying that the virtues of the life of Christ are the blood of Christ. The particular texts for this purpose are wrested from their obvious sense, by making them figurative, and to speak what they never meant, or else they cry out interpolations. I shall not rest the argument against interpolations only on the care of providence for the scriptures and the church, as some do, who think that providence would sooner suffer the frame of nature to be maimed by the devil and his agents than the scriptures, and that it were better they were destroyed than corrupted ; better no rule, than a false one to deceive ; and indeed the worldly powers all conspired utterly to destroy the book of God, as well as his church. And tho' the external visible church may have many corrupt members, in doctrine, faith, worship, &c. yet the members of the invisible church, being taught by the Spirit, are led into all truth. But I shall use a moral argument ; though the fathers, and other human writings, that were used chiefly, when first published, and in that part of the church where they resided, might suffer by transcribers, either through design or otherwise, yet it was morally impossible the scriptures could be corrupted this way, as

in the primitive churches they were read every day ; and whilst there were few human ecclesiastic writers, they were so much perused, that many were able to repeat the Psalms and Proverbs, &c. in the Old Testament, and all the New. What the whole church used every day, and perused so much, if any interpolations had happened, the alarm would have been universal, and an outcry would have immediately been made every where. It would have been as impossible for copiators then to have corrupted the scriptures by frauds, either pious or malicious, as it would now be to corrupt our catechisms, liturgies, creeds, confessions, &c. And at the reformation, when translations were made into the modern languages, they had MSS. of the early ages ; and any various readings found by the doctors Kenicott and Mill could not have been in copies that were of public use in the church, but by those that were transcribed by some private hands for private use ; nor are any of these of importance, or in things essential : and the Jews took such care of the Old Testament, that they can tell how often every word, if not every letter, occurs in it.

Besides vindicating the scriptures against the charge of interpolations, &c. corruptions, we must also have rules of interpretation fixed, in order to settle and decide controversies by them. The following are unquestionable :

1st, The letter and construction of the text, and analogy of the language.

2^{dly}, The analogy of the text, or scope of the

place ; that is, the connection of what goes before and follows after.

3dly, The analogy of doctrine, in scripture called the analogy of faith ; for every author must have his meaning opened with a key from himself. The Stoics and Pythagoreans spoke both of the immortality of the soul, as well as other philosophers, but then they must be understood in their own sense.

4thly, The literal sense must never be departed from without necessity.

5thly, All scripture is either literal or figurative ; the literal must be taken or understood just as it is expressed ; it admits of no explication ; the Author of the scripture knew how to adapt it to the capacity of them for whom it was designed ; it may be discoursed from, or applied, but it is absurd to speak of explaining it.

6thly, Figurative scripture cannot be used to establish any point of faith, or confirm any doctrine, as it is not to be understood as it is expressed ; the meaning or sense is first to be found out and settled, before it can be applied, and therefore it serves only for instruction. These are universal and unexceptionable rules.

7thly, The general rule to know figurative scripture is, that it would imply an absurdity, if taken literally, as Ezek. xix. Matth. viii. 22.

Those that would make any scripture figurative, or allegorize every scripture, make it indeed a nose of wax, and twist it into any form or shape. Thus the church of Rome finds several senses in every scripture, as the grammatical, historical, allegorical, anagogical, tropological,

&c. ; thus Jerusalem signifies the vision of peace, the metropolis of Judea, the church-militant, the church-triumphant, an upright soul, &c. ; and if the literal sense be against them, it is not to be understood in that sense, but they are sure to find some other sense for them. Thus heretics would allegorize and evaporate the symbolic emblematic gospel, or types and figures of the Old Testament, and also the literal gospel of the New Testament, and make the inspired writers speak ^{only} figurative, bombast, hyperbolic, unmeaning expressions, rather than plain sense, only to amuse and delude the reader and believer. See Dr Watts's Redeemer and Sanctifier. And reason is as much perverted and misapplied in false argumentation, by these subtle sophisters, as scripture is; to support their fond imaginations, and the opinions they have espoused ; and they who unjustly blame others for corrupting the scriptures, by making interpolations in the text, which is a moral impossibility, wrest and pervert their plain and obvious meaning, by making interpolations in the sense, or curtailing it, contrary to the rules of interpretation. That 1 John v. 7. is not an interpolation, as is alledged is shewn by Stackhouse, in the first volume of his Body of Divinity ; but none will alledge that the form of baptism and the doxology are such, Matth. xxviii. 19. 1 Cor. xiii. 14. These texts plainly intimate, that there are three hypostases, or a threefold manner of subsistence in the divine essence, a triune, or trinity in unity, which we shall call three distinct Persons, (for want of a better word) all divine. But tho' all the par-

ticular texts were taken away, yet the substance of the doctrine remains. There are distinct personal acts ascribed to each of them, John xiv. 16. xvi. 7. And therefore the Holy Spirit of God cannot be only a power, virtue, quality, or influence, though it is sometimes so to be understood in scripture, by a metonymy of the act, or effect for the agent or efficient; yet there are many places where it can neither be understood of God the Father, nor his operation, or efficacy, nor a virtue personified, like charity in 1 Cor. xiii. as John xv. 26. Rom. viii. 27. Mat. xii. 31. iii. 16. Eph. ii. 18. Gal. iv. 5.; and he is expressly called God in Acts v. 4. and is therefore a divine Person as the Son is, Heb. iii. 4. Rom. ix. 5. 1 Tim. iii. 16. 1 John v. 20.

The external operations in creation, providence, and government, are common indeed to the whole Trinity, as they possess the same infinite power; wisdom, will, &c. perfections, which are common to all the Persons; so that what the Father wills and works, the Son, &c. does also, John v. 17. ~~and~~¹⁹ 23. That they are all divine and distinct Persons is evident from the forecited texts; for it would be absurd, on the Sabellian scheme, of holding them to be only three economical titles of the same Person, to administer baptism not in the name of three Persons, but in the name of three economical titles of the same Person. There would be no benefit derived from three titles, but from the three Persons are derived the benefits flowing from the love of the Father, the merits and intercession of the Son, and the sanctification and consolation of the

Spirit. It would be absurd to administer baptism in the name of a creature as well as of a virtue or title ; and therefore some ancient heretics that denied Christ's divinity did not baptize in his name whom the church baptized again. (See Ross's history of all religions,) and in so doing, such heretics acted consistently. Who would not think it absurd to administer baptism in the name of the blessed Virgin, or of the angel Gabriel, or in the name of a divine quality, if the Son were only a creature, and the Spirit only a divine virtue, influence, or quality ? As the dispensing of baptism in the name of the Trinity is professing love, obedience, worship, hope, trust, dependence, &c. in each of the Persons, and the expecting of the fore-mentioned benefits ; so in like manner in the benediction pronounced in the name of each, there are special distinct blessings prayed for from each Person in their different relations. Arius, who allowed the Father only to possess supreme Deity, used the doxology in this form, Glory be to the Father by the Son in the Holy Ghost ; different from the Christian church, who used it in this form, Glory be to the Father, and the Son, and the Holy Ghost.

That the second Person, called the Son, assumed the whole human nature into union with his divine Person, so as to be both God and man ; and that he did not only assume a human body, to which the divine nature was instead of a soul, is evident from scripture, Isaiah ix. 6. 1 Tim. iii. 16. John i. 14. Heb. ii. 14, 16. Mat. i. 23. Matth. xxvi. 38. John xi. 33. Luke xxiii.

46. Now the divine nature could not be sorrowful, nor groan, nor be troubled.

Thus we have established this doctrine on solid foundations, as it was taught by the apostles, the primitive churches, and all churches that were acknowledged as Christian; as the denying the divinity of the Mediator was reckoned forfeiting a title to the name of Christians. The Greek, Roman, and reformed churches, all agree in the profession of this faith, and only some individuals, or particular parties, ever denied it. Thus Christ is a fit Mediator, or middle Person between God and man, to treat with them both, being himself both; and thus says a grave divine, More of the love of God, and of the condescension of Christ, a greater foundation for our peace, and more ground of hope and trust in a Saviour, who is able to save to the uttermost, by his divine power, from all evils and enemies, as the devil, the world, sin, death, and hell; and more cause of gratitude, is displayed in the Christian scheme than in the Socinian.

We observed, that the Socinians not only deny the divinity, but the atonement of Christ; but this has been established according to the preceding rules of interpretation, and is evident from both reason and scripture. As there can be no just foundation for remission of sins, without an adequate satisfaction, equivalent to the offence.

But Dr T. and others have no other idea of Christ's mediation than that of pleading in behalf of others, as Abraham and Moses did; and thereby prevailed to the deferring, or preventing

temporal punishments; and thus every good man pleads in behalf of others. And as Christ did no sin, or never offended, but always pleased the Father, he obtains on that account whatever he asks; even pardon and favour for the greatest sinners. But this would make him only a Mediator of intercession; like the Papists, canonized saints and angels; and not a Mediator of redemption; contrary to the express testimonies of scripture, that plainly declare he redeemed us by his precious blood from the curse of the law, and delivered us from the wrath to come, and bore our sins on his own body on the tree, and died for this end. 1 Pet. i. 18. Gal. iii. 13. Rev. v. 9. 1 Thes. i. 10. 1 Pet. ii. 24. 1 Cor. xv. 3. Isaiah liii. 5, 6. Dan. ix. 26. Col. i. 14.

It is blasphemous to suppose that God would not execute the punishment he denounced against sin, viz. the sanction of the law; or that he would pardon it without an adequate satisfaction to justice, and the honour of the law; for thus he would be neither a God of truth nor justice. It implies also a comparative injustice or partiality in him. For it is not only inconsistent with the justice, and righteous government of God, to let crimes pass without punishment, as it would encourage wickedness; but it is so also to let one pass, and not another, or not all; for if he should thus pardon one criminal, and not every one, angels as well as men he would be partial; therefore it is morally impossible for God, or inconsistent with his righteous government, not to require satisfaction to

justice and the law, according to the demerit of sin ; either from the sinner or his surety being a voluntary substitute. But Dr T. and others, have no notion of transferring of guilt, or rather of the punishment of that guilt, and of vicarious punishment by substitution, and say it is contrary to all our ideas of things, that the innocent should suffer for the guilty ; but then it seems that these men have never lived in the society of this world ; but in a cloister, else they would have had the idea, and the practice of suretyship for debts, and other obligations. And the great apostle, when speaking of Christ's suffering in our stead, and not merely as a martyr to confirm his doctrine, and set us an example of patience and fidelity, for our good ; alludes to a practice of some substituting their persons or lives in place of others. See instances of some pledging their lives for others, collected from records of facts in Pool and other commentators, on Rom. v. 7. ; it is grace, or favour indeed, in any governor, or superior, to accept a substitutional or proxy satisfaction for an offence ; but it is no injustice done to the innocent, to take satisfaction of him by suffering for the guilty, when he voluntarily undertakes it ; no more than to pay a debt as a surety when voluntarily undertaken ; and this scheme gives greater glory to the grace of God, and love and condescension of Christ ; and more ground for peace, and confidence, and gratitude, when the demands of the law are fully answered, and justice fully satisfied, as was observed before.

See Dr Watts's Redeemer and Sanctifier, and Butler's Analogy.

And though Christ's sufferings were not eternal, or infinite in duration, as the unbelievers will be, as the object offended is infinite, yet the virtue of his divine nature gave infinite merit to them, to make them infinite in value, if not in degree; and sufficient to satisfy the demands of the law, or atone for all sins. Denying his atonement, is the natural consequence of denying his divinity.

Socinus denied not only the divinity and atonement of Christ, but also the omniscience of God, and the resurrection of the body; which was also virtually denying God's omnipotency, contrary to the express testimony of scripture, Psal. cxxxix. cxlvii. 5. Prov. xv. 3. Job xi. 7. 1 Cor. xv. See Dr Clark on the attributes, and Dr Watts's Philosophical Essays.

That the infinite power of God is able to frame anew the body dissolved in dust, and revive it, and his knowledge can distinguish the particles of one body from another, is evident; and the forementioned authors observe, that the stamina and substrata, or original principles of every body, cannot mix or be compounded with any other; and that they are the same in every age and size, being like tubes, that are only inflated or swelled in dimensions by nourishment and growth. The denying of the resurrection is an old heresy, in the apostles days, and refuted by him. Some also held, that it was to be understood only in the figurative and spiritual sense, and not literally also. Hymeneus, Phile-

tus, Alexander, and some at Corinth, are recorded as denying this fundamental article.

The Gnostics, against whom John writes his first Epistle, the Nicolaitans, and Balaamites, mentioned in the Revelation, &c. we shall afterwards consider with modern heretics of the same kind. There were various other heresies concerning the Trinity, and the Mediator, and other doctrines, in early times, which are long ago extinct, and therefore need not refutation; and indeed they confuted themselves, being not only theological errors, but self-evident absurdities, and physical impossibilities; as that of the Patripassians, who asserted that the Father suffered, as they held but one person in the Trinity. Others said, the incarnation of the Mediator was by a mixture, or confusion of both natures into one; but then he would be possessed of neither a divine nor human nature: these were called Monophysites, and Monothelites, asserting he had but one nature and one will; though those that deny his divine nature, or his human soul, deserve the same titles. Others asserted, that the divine was transubstantiated into the human, or that the human was transubstantiated into the divine; or that he took flesh from the substance of God, or from heaven, and passed only through the Virgin as a conduit. Gelasius, bishop of Rome opposed, this transubstantiation, by observing, that the elements were not transubstantiated into the body and blood of Christ, and that there was no more a transubstantiation of the one than the other; the doctrine of transubstantiation was not then known in Rome.

Others said, Christ had two persons, one the Son of God, and the other the Son of Mary, and that Christ descended on Jesus as a dove at baptism. Others said, Christ was God in will only, and that it was not him that was crucified, but a Jew. Others, that it was the devil that was crucified. Others held, that Christ's divine nature suffered. The names of these are to be found in Ross's History of all religions, and in all church histories. Simon Magus, Marcion, Cerdon, Eutyches, Priscilian, Nestorius, Manes, Praxeas, &c. were some of the chief heretics. Simon Magus not only said that he was the great Power of God, but that he was the Father in Samaria, the Son in Judea, and the Spirit in other nations. Menander said, that Christ had only the appearance of humanity, therefore his sect were called Phantastics. Samosatenus, for denying the divinity of Christ, was called Semisatanus. Photinus held, that Christ's divinity was only a divine power. Macedonius held, that the Holy Ghost was only a created Spirit; some held, that Christ was created by the Father, and the Spirit by Christ; and that he is only a power or virtue, &c. Apollinarius, who held that the divine nature was converted into flesh, or that it was instead of a rational soul to the human, was condemned by the 2d general council, held at Constantinople 381. Nestorius, who held that Jesus and Christ were two persons, and that the word was in Christ only as the Spirit was in the prophets, was condemned by the 3d council, held at Ephesus 430. Eutyches, who held that the flesh of

Christ was turned divine, or converted into the substance of the word, was condemned by the 4th general council, met at Chalcedon 449.

The Son is inferior to the Father in the same respect that he is a Son and Mediator, and possessed of the human nature, and particularly in his state of humiliation; he is called his only Son, as he is the Son of his nature, or possessed of the same nature; the term only begotten is figurative, and applied to his resurrection from the dead, Acts xiii. 33. Angels and men are also sons by creation, and believers by adoption, and said to be begotten again by their renovation; called therefore regeneration, or a new birth, 1 John v. 18. As the second person became the Son, so he became subject to the Father, and sent by him; and in the same economical relation the third person is sent by the Father and the Son, or proceedeth from both, contrary to the doctrine of the Greek church; John iii. 17. xiv. 26. xv. 26. See Stephen's Visitation Sermon preached at Plymouth before the bishop and his clergy, in which he shews, that all the other schemes of the Trinity are more inconsistent than the Athanasian, &c. Swift's Scripture Doctrine of the Trinity, consistent, in a sermon on it; Alsop's Anti-sozzo, and a short defence of the divinity of Christ from the scriptures; and Dr Person on the Creed, &c.

There were other heresies of less note in the apostles days, and in the primitive ages, which might perhaps be more irksome than useful to enumerate; however, during that age and the two following, the church was much in the fur-

nace of persecution, which no doubt kept it more pure and free of corruptions of all kinds than afterwards, when it was supported and enriched by the civil power.

The three first centuries only can belong to the primitive church ; wherein the native purity, and primitive simplicity of genuine Christianity in a great measure remained, especially in worship. And during that time, even in the second century, corruption began in church government ; the fiery trial, or furnace of persecution could not purge out ambition and pride ; even while suffering persecution from external enemies, they usurped over one another, and had strife and contention among them. Prelacy began in the second century, in the manner we will see afterwards, when treating of reformation times, which at length grew up to the monstrous exorbitant height of Popery.

Before we proceed to consider the corruptions of Popery, we shall take a cursory view of the preceding periods, in order to take notice of the rise of some of these corruptions that were afterwards established and canonized by the church of Rome ; and we shall also take notice of some heresies that were not admitted by the church of Rome, some of which were adopted by some who pretend to be Protestants, or members of the reformed church.

Having already taken notice of the principal errors of the first century, we proceed to the 2d century. Marcion forbade marriage, and the use of wine to his followers ; for which they u-

fed water in the sacrament, hence called Aquarii; he used great mortifications, but yet had many followers. Hermogenes held, that Christ's body is in the sun since his resurrection. Tatian held, that both souls and bodies die and rise again; some held, that the soul sleeps till the resurrection, or is not conscious of its existence; both these heretic's notions will be refuted afterwards. Praxeas held, that God is the Father in heaven, the Son on earth, and the Spirit in believers, this was refuted before. Montanus was a perfect visionary and enthusiast, pretending to revelations, and that the spirit of inspiration was still in the church, like the Quakers. He had many wild notions from the Pagan mythology, and the cabbala or mystic-theology of the Jews; a heated imagination, the vanity of being singular, and the head of a party, and getting a name, bred heretics. A hot difference arose between the eastern and western church about the celebration of Easter, the first were for the passover day, and the second, for the Sabbath after it. Barchochab persuaded the Jews of Palestine that he was the Messiah; but he turned out to be Barchozbah, the son of a lie, and not Barchochab the son of a star; he called himself so, alluding to Num. xxiv. 17.

3d Century. Clerical celibacy was proposed and venerated, or to have female companions for Platonic love. Exorcisims were used before baptism, to free the subjects of it from the power of evil spirits; and the supper was given to infants, private confession was added to the public. Four degrees of penance were used in church-disci-

pline ; 1st, To abide without the church door out of hearing for a time. 2^{dly}, To be allowed to hear the word. 3^{dly}, To be admitted to prayer. 4^{thly}, To the sacrament and full communion. Manes, a Persian magian, before he turned Christian, held, that there are two original principles ; the first, pure light, or God ; the second, dark matter with a soul, the cause of all evil. He held, that there are two spirits from God inferior to Christ, one in the sun and another in the moon, and the Holy Spirit's mansion was in the air. The æons, pure spirits, together with God, made the kingdom of light ; there was a difference between it and that of darkness, and thence a mixture, from which arose the visible world. He said, he was inspired, and an apostle of Christ, and had been in heaven. He rejected the Old Testament : he allowed that God sent his Son to redeem man, as he was perfectly miserable, his body being of the mixture. Sabellius held, that the Father, Son, and Spirit, are not three Persons, but three titles of the same Person. The Novatians held, that there was no repentance or remission for sins after baptism, that is, of such as were baptized when adults, and for ever excluded such from the church. Hermetic and Monkish orders took place. Cyprian, bishop of Carthage, wrote the bishop of Rome, None of our bishops calls himself a bishop of bishops. There was no prelacy then at Carthage.

4th Century. New orders, as sub-deacons, acolythes, exorcists, door-keepers, &c. took place ; as the Roman Emperor, Constantine the

Great, and with him the civil powers, became Christian, the church government was modelled according to that of the empire. Hence, patriarchs, metropolitans, exarchs, primates, archbishops, archpriests, archdeacons, &c. and many Pagan ceremonies introduced in worship. (See Middleton's Agreement of Popery and Paganism.) Baptism was administered only at Easter and Whitsuntide ; and afterwards some baptized the dead, or others were baptized for them. The word mass was introduced, and holy days added. Pictures of the saints, &c. were used in churches for ornament, and as memorials, and afterwards images were introduced, as they lasted better. Arius arose in this century, as was before observed ; and Appolinarius, who held but one nature in Christ, that the flesh was turned divine ; hence the monophysites and monothelites. Macedonius held the Holy Spirit was a creature. The Messalians rejected positive institutions, as sacraments, fasts, &c. yea, and all external ordinances, and betook themselves to deserts for prayer alone. Heretics first put to death. The Donatists, like the Papists, held, that their church was the only pure spotless one ; and that it was no church that was not in communion with them, and thus confined the church to Africa ; this schism lasted 200 years. Lucifer, bishop in Sardinia, was a furious bigot ; his disciples were called Luciferians after him. John Chrysostom was banished for his piety, and opposing vice. External pomp increased, and internal purity decreased. Images, relics, and veneration to the memory of saints took place. Several Emperors

after Constantine were Pagan ; and Julian was an apostate from Christianity, who tried to build Jerusalem for the Jews, (though himself turned Pagan) but was stopped by fire from heaven.

5th Century. The empire was divided into two. The Goths, Vandals, Franks, Swevi, Heruli, Burgundians, Lombards, Anglo-Saxons &c. over-run the western empire ; hence the decay of religion and piety ; the degeneracy and ambition of the clergy increased. The bishop under Constantine had got civil titles, which those of Rome and England yet retain. Four patriarchs took place, viz. of Rome, Constantinople, Antioch, and Jerusalem. Cloisters for men and women took place ; and now they became a seminary to prepare church-men, and their head was called Abbot, or father, whom they obeyed as their superior, and vowed not to return to the world. Private confession was encouraged. Pomp and ceremonies increased. Leo, Bishop of Rome, turned public confession of great sins to private confession to a Priest. The worship of the Virgin, and adoration of other saints, chiefly martyrs, pilgrimages, crosses, relics, images, were much in vogue. Tapers were used in churches in the day time, and incense burnt from pompous dedications, and ornaments, were used. Apocryphal books were joined to the canon : the doctrine of absolution took place : the doctrine of the necessity of the sacraments, and particularly of baptism, gave rise to *Limbus Infantum*. Pelagius, a Briton, asserted free-will, denied original sin, inherent and imputed ; so that there is no need of grace for conversion, as man possessed

Free-will can convert himself; and yet he
 ld baptism absolutely necessary, and sent un-
 baptized children I know not where, so incon-
 tent was he. The Semipelagians ascribed con-
 fession partly to free-will, and partly to grace.
 Nestorius held, that the Virgin was Theotokos, *Nestorius*
 the mother of God, that is, of Christ's divine
 nature. The third general council, held at Ephe-
 431, condemned this heresy of the Theo-
 physites. Eutyches held, that there is but one *Eutyches*
 nature in Christ, that is, a blended mix'd one.
 The fourth council at Chalcedon, 451, condemn-
 ed this heresy of the Monophysites.

5th Century. The bishops of Rome pretend-
 openly to an incontestible, even a divine right,
 successor of Peter, to Popish universal supre-
 cy. The order of Benedictine monks, Pope
 Gregory's canon of the missal, the feast of the
 conception and purification of the Virgin, the
 feast of the Baptist and Hosanna, took place.

7th Century. In the beginning of this centu-
 the bishops of Rome, by means of the usurp-
 parricide, and tyrant Phocas, whom he helped
 obtain the empire, got the sole title of Pope,
 universal Bishop, and assumed a supreme au-
 thority over the church, as Peter's successor,
 and Christ's vicegerent and vicar on earth. This
 gave occasion to the total and final division of
 the eastern and western, or Greek and Latin
 churches, as the Greek church would never ad-
 mit the superiority and authority of the bishop
 of Rome, or be subject to him; and this after-
 wards was a mean of the ruin of the Greek em-
 pire, as the western one would not aid it against

Pope

the irruptions of the Turks, unless it would submit to the Pope's authority, and the articles of the church of Rome. The heresies mentioned after the discussion of the Anti-trinitarian, &c. have either been already refuted, or are evident absurdities, or will occur to be refuted again with Popery, which adopted and established them, with the addition of more. We shall go on to take notice of some more of these, in order to see in what periods some other errors arose that were afterwards consecrated by Popery. The feast of the Virgin's birth was fixed to September 8th. The elevation of the cross took place 631, pretended to have been found by Helena, the mother of Constantine the Great. And before that time, viz. in 610, Pope Boniface IVth consecrated November 1st to the memory of all saints. Rites increased more than I can detain to enumerate. The monks, who greatly increased in the west, contributed much to the corruption of the faith: they were the first that introduced purgatory, and pretended visions and revelations for it. Eutychianism, &c. prevailed in this century; and Monothelism, one will, and one operation of it, divine and human. Theandriken, Theodorus introduced it, and favoured the doctrine of the Monophysites. The sixth general council at Constantinople condemned it.

8th Century. The Popes arose to a high degree of power; they got temporal possessions, vied with kings, and loosed subjects from their allegiance. Private masses began to be used. There was a war of the Iconoclasts with the Iconolators. The council of Constance con-

demned the latter in 754; and said Christ left no other image of himself in the church but the sacrament; others said, that it was not the image but the real body of Christ. Images gave rise to this notion, and pictures were the foundation of images, and image-worship thus arose.

9th Century. Paschas Radbert, a monk of Corbia, laid the first foundation of transubstantiation. Bertram, or Ratram, opposed it. The Greek church condemned the Latin one about the descent of the Spirit from the Son, as implying a *Hyiopatria*, and there was a total separation. They differed also in other articles, as, *2dly*, The fast of the Sabbath used at Rome. *3dly*, The duration of the fast in Lent. *4thly*, The shaving the beards of the Latin priests. *5thly*, The law of celibacy. *6thly*, The unction of chrism in the forehead in baptism. *7thly*, The admission of deacons to the Episcopacy. *8thly*, The use of common water instead of chrism. *9thly*, The consecrated lamb at the feast of Easter. *10thly*, The pre-eminence of the church of Rome. The trials of those whose crimes could not be found, by hot iron and cold water, &c. Cruelties were used.

10th Century. The consent and confirmation of the Emperor was yet held necessary to the election of Popes. Gross corruptions took place among the clergy and in cloisters. Canonizing of saints began; the Popes claimed it as their exclusive privilege. They were continually adding to the number of the saints, and the worship paid them. Man's own merits were chiefly

anthropomorphists considered as the cause of justification. Anthropomorphism, that is, representing God in a human shape, which began in the 4th century, was openly professed by some now. This gross corporeal idea arose from images and the want of true philosophy. Thus the Sabeian Pagans thought their religious worship would be vain if they did not see the object of it ; they would rather worship stocks and stones than an invisible Deity : but the Magians had a contrary opinion, that God could not be seen with bodily eyes ; many retained this opinion, and all had it at first. The deepest ignorance and grossest corruption in morals took place in this century, therefore called the obscure and wretched century of iron and lead : there was no discipline ; all light was under a bushel, and all decency trodden under foot in this deplorable century. Feasts, pilgrimages, images, relicks, were the chief foundation of their religion. The baptizing of bells was instituted by Pope John XIII.

11th Century. The notions of visiting the holy places in Palestine, as Christ's sepulchre, &c. arose, and therefore, to take it from the Saracens, they took the cross with them ; hence these adventures were called Crusades. The Popes openly proclaimed war, and prescribed laws to the Emperors. There were great contentions at the electing of Popes between them and the Antipopes, that is, Antagonists, and there were three Popes at a time. Gregory VIIth made laws concerning clerical celibacy. The new dignity of Cardinals was introduced ; it was given to their principal priests and dea-

cons, and now decreed, that Popes be elected by them, and that their council consist of them. The highest dignity was thus conferred on them next to the pope, so they became superior to bishops and archbishops. The popes claimed the right of investiture, that is, of conferring benefices and church-lands, (which belonged to the Emperor, as he originally gave it,) and engaged alledgeance. The feast of all souls was instituted, and the Sabbath of the Virgin. The custom of repeating a certain number of prayers, and counting them by the help of the beads of a chaplet, which was used from the fifth century with fanatic monks, became now general. It was introduced by Peter the Hermit, who was the beginning of the holy wars. Taking money for penance was now introduced. The Gregorian missal was now extended to Spain: the king of it kept longer free of the pope's influence than the king of France. Alexander II. and Gregory VII. ordered divine service in all churches to be performed in no other languages but the Greek or Latin: thus the Slavonic was banished from all places where it was used. Transubstantiation, broached in the ninth century, got now many adherents, and also purgatory. Roscelin in France held, that the Trinity are as three souls, or three angels, with one will and power. He was condemned by the council of Soissons. Others ran to the opposite extreme of Sabellianism, which is more consistent than Socinianism. The dissention between the Greek and Latin churches still increased. The first condemned in the latter four points, *ist,*

The using unleavened bread in the sacrament. *2dly*, Saturday's fast in Lent. *3dly*, Using blood, and things strangled. *4thly*, Singing hallelujah in Lent. The patriarch of Constantinople and the pope excommunicated one another, and hence all hope of union was gone. Pope Sylvester II. made a law, that none should imprison a bishop under pain of being torn by wild beasts. All ecclesiastics were condemned, as keeping wenches, that had wives; and investiture by laics was counted simony. The pope deposed the Emperor of Germany; he assumed the sole right of calling councils, creating new laws, investing princes and the clergy: that no work is canonical that bears not his authority; that none can change or disannul his sentence but himself, nor be his judge; that all princes should kiss his feet; that the Roman church never did err, and never can err; that the pope becomes holy by the merits of Peter, being his successor, and Christ's vicar: that whoever differs from the Roman church is not a Catholic. Celibacy was still more and more urged. Many ecclesiastics of Milan, rather than separate from their wives, separated from the communion of the church of Rome, and formed separate assemblies in a place called Paterin; hence the origin of the Paterins and Vaudois, well known in the following century. Reformation began in this.

12th Century. An order of monks arose in Palestine that called themselves Carmelites, from mount Carmel, in 1170.

Zigabenus published an excellent book against heresy, called the Panoply of Orthodoxy. A

philosophy prevailed, that enlivened the wit, but did not strengthen the judgment; logical subtilties, scholastic theology, and philosophy founded on Aristotle's philosophy, barbarous expressions, bombast mystic theology, &c. absurdities took place; the number of the sacraments increased; many separated from the communion of Rome, for gross errors, and formed parties. The Vadois were the most famous, from Peter Valdo of Lyons, who in 1140 translated the scripture, and taught purer doctrine. See their confession of faith. These of Piedmont were prior to the 12th century. The Albigenses, from Albi, a town in Guienne, were now charged as heretics, for teaching purer doctrine than the church of Rome. They were called also Brusiens, from Peter and Henry Bruys their teachers. Peter was condemned to be burnt, and also many of their people; but being numerous, they were formidable in several countries. A schism with the antipopes was supported by the Emperor 18 years.

Crusades against the infidels being over, the council of Lateran, held by Pope Alexander III. appointed others against the heretics; indulgencies were promised to all that would engage in this war, and excommunication was denounced on all that suffered heretics on their estates, or kept any society with them.

13th Century. The King of France differed with the Pope, he loosed the subjects from their allegiance to the King, and laid the kingdom under an interdict, and all divine worship was prohibited.

Visiting the holy sepulchre procured remission of all sins.

The Dominican and Franciscan orders were founded in this century, so called from their founders; the first also erected the dreadful tribunal of the inquisition, which was approved by Pope Innocent, in the 4th council of Lateran 1215, in which transubstantiation was confirmed. This doctrine gave rise to the elevation and adoration of the consecrated host, and the care of preserving it after the celebration of the mass; and they began to deprive the laity of the cup. Pope Urban IV. instituted the feast of the body of Christ, pretending revelations for it. The idolatrous worship of the Mother, and the rosary of the Virgin and her psalter, were current. The orders of Mendicants and Augustines arose in this century; about the end of this century Boniface VIII. celebrated the first jubilee of the Christian church; an invention to fill his treasures by the sale of indulgencies. Joachim, an abbot of Calabria, said the Pope was Antichrist, which was a crime his holiness could not pardon. There was a violent persecution of the Vadois and Albigenes. A sect called Apostolics arose, and condemned the pride, opulence, tyranny, &c. of the Pope and the clergy; proposing to restore the primitive simplicity, temperance, &c. in food, dress, houses, &c. of Christ and his apostles; they held, that true Christianity consisted in having no proper possessions but in a community of goods; they applied to the Pope and the church of Rome, the

titles of Antichrist, and the Great Whore of Babylon. They were scattered by persecution.

14th Century. Pope Boniface VIII. appeared the one day in priest's robes, and the other in state robes, and said, *ecce duo gladii hic*, Here are two swords, having a drawn sword by him; the pompous processions were in scarlet; he declared every human creature should be subject to the Pope; that it was necessary to salvation to be so. Benedict II. and Clement V. reversed the acts of Boniface, against Philip King of France, who was excommunicated by Boniface. There was a schism of 50 years continuance between the parties of Italy and France, about electing Popes of their respective countries. The Quietists arose, who said, that by having their eyes fixed on their navel, while they brought their souls to a state of repose, that they saw the uncreated divine light of God with their eyes. 2u

Wickliff arose in England, whose doctrines, like these of the Vadois and Albigenes, spread over several countries; he first translated the Bible into English; he held, that Rome was Antichrist; he opposed the idolatrous worship of saints, and images, indulgencies, clerical celibacy, auricular confession, transubstantiation, &c.; his followers are said to be called Lollards, from a German of that name, or rather from a word that signifies chanters, or psalm-singers. The jubilee, that was celebrated at first but once in a century, was now ordered to be once in fifty years. Wic

15th Century. A general desire of reforma-

tion was expressed by the cry both of the people and the fathers, in all the councils held in this century ; the Roman writers cannot deny, that the necessity of it was acknowledged, both in the head and the members, in faith and manners ; see the acts of the council of Constance ; but the Pope hindered it, lest his avarice should suffer by it. John Hufs arose about 100 years after Wickliff, and about 100 before Luther, and also opposed the Roman corruptions his doctrines spread through Bohemia, &c. and had many abettors, as Jerom of Prague, &c. and though they had promised he should have a safe journey to the council of Constance, yet the faith was violated, and he was burnt. Like the Vadois and Wickliffites, they were for the sacrament in both kinds. The cup was indulged to the Bohemians for peace, they were therefore called Calixtines. Pope Martine V. promised to call a council for reformation. In 1453, the Greek empire, and Constantinople the royal city, was conquered by the Turks. Jerom of Ferrara, called Rome Babylon ; all was sold at it ; indulgences, absolutions, altars, temples, sacraments, &c. ; the dissenters, like those in France after the reformation, took arms.

16th Century. Pope Leo X. sold indulgences from the pains of Purgatory, and for all sins past, present, and future ; things were more scandalous than ever before. All the acts of the council of Pifa in 1511, which forbad obedience to Pope Julius II. were condemned.

Martin Luther, doctor of divinity, who had during a sickness an old priest with him, who

instructed him in the doctrine of the New Testament, opposed Tetzels, the Pope's Legate, in selling indulgences, and began the reformation in 1517.

We come now to consider the most remarkable event, next to the propagation of the gospel, and the planting of the Christian church, viz. the reformation and renovation of it; whereby the morning light sprung from a long and darksome night, which was like a resurrection from the dead. Rey

We have given some sketches of the rise, progress, and increase of corruption in every age, which gave occasion to a reformation, and rendered it necessary. The enemy began to sow the tares of heresy, schism, libertinism, &c. corruptions, even in the Apostolic age. The 2d and 3d centuries gave birth to prelacy, though for want of the means of growth, and nourishment to support it, it remained in its infant state. The three first ages had more genuine simplicity, and native purity. The three following were more corrupt in doctrine by error, in worship by superstition, and in church government by aspiring ambition, affecting pre-eminence and superiority, which increased till (*pastorum fastus peperit Papam, alias Anti-christum*, 2 Thes. ii. 3, 4.) pride produced the Pope. Corruption may be said now to have got the dominion, and to go on victoriously, making easy and rapid progress. Darkness increased, during the three following centuries, to a dreadful degree, when the reign of gross darkness took place, which continued

for three centuries more ; viz. till the 13th century ; from which time to the reformation, tho' gloomy, and almost total darkness reigned in the west, yet some beams of light from time to time darted amidst the gloomy darkness, which ushered in the day of reformation.

In the Christian church there were now three grand divisions, viz. the Greek, the Roman, and the Reformed. We shall first consider wherein they all agree ; secondly, wherein they differ ; thirdly, point out and refute absurdities.

These three churches, or three parts of the whole Christian church, agree in the general principles of Christianity, in doctrine, worship, and morality. The chief difference lies in additions, not known to the apostles and the primitive church, as will be observed afterwards ; for they all agree in the twelve articles of the creed, called the Apostolic creed, as being the summary of the apostles doctrine ; though it was compiled in the second century. They all agree in the doctrine of the Trinity, some few individuals in each excepted ; and consequently, they agree to the other creeds made in defence of it ; and therefore they agree as to the supreme object of worship, the offices of the Mediator, and the sanctification of the Spirit. They all agree as to the law of God, and the duties of piety, sobriety, and morality ; though not in the motives, means, and ends, for doing them. They all admit baptism and the Lord's supper ; and the first day of the week for the Christian Sabbath, and the Lord's prayer as the pattern of prayer, &c.

In the Greek church, antecedent to the reformation, we shall include all but the Roman ; it was so called, because it spoke the Greek language, and the Roman or Latin church was so called, because it spoke the Roman or Latin language ; though all the bounds of either did not speak these languages, but only the more considerable parts. Antient Greece consisted of the Grecian states in the Peloponesus in Europe, and in the Lesser Asia, &c. ; but after the conquests of Alexander the Great, the Greek literature was introduced into those nations that belonged to the Greek empire, and were subject to his successors ; and antient Greece retained its language, when conquered by the Romans, and subject to them. And therefore in the Roman church we do not include all that became subject to the Roman empire, but only what was called the Western empire, after the Roman empire was divided into two. These empires also ceased to have the Greek and Roman languages, for their vernacular languages, after they were conquered by other nations, that introduced their own languages, or formed a mixt language, by the mixture of inhabitants, consisting of their old and new masters. Though the liturgies, or religious services of these churches, were ordered by the Pope to be retained and performed in their old languages. We ought also to distinguish between these parts in the Greek church that were conquered by the Turks, Saracens, Moors, Tartars, &c. as Constantinople, the very seat of the eastern empire, antient Greece and Asia were ; and those that enjoy civil and religi-

*Gr
Chu*

ous liberty, and the means of knowledge, as seminaries of learning ; the former being deprived of religious liberty, sunk into deep ignorance, or degenerated into gross corruption.

The Greek church agrees in most things with either the Roman or reformed ; wherein it differs from the one, it agrees with the other. A great many of the corruptions of the church of Rome arose before the schism between it and the Greek church ; many of which arose in the east, and these continued in both churches after the division ; so that the Greek church has a great many of the gross corruptions of the Latin church ; but Pictet, &c. observe, that it is not wholly so corrupt, in either doctrine, or worship, or church government ; though it is sunk into deplorable ignorance, and superstition ; it agrees with the reformed church, in disowning the Pope, purgatory, images, clerical celibacy, and in administering the sacrament in both kinds.

The Greek church holds the scriptures the supreme rule, and the fathers and councils subordinate ; they reject absolutions, indulgences, the sacrifice of the mass, adoration, and procession of elements, the Popish five sacraments, &c. ; in all which it differs from the Roman church ; but it differs from the reformed church, in using pictures, and though they reject purgatory, they have something resembling it. Like the Mahometans, they hold, that the Holy Ghost proceeds only from the Father, and not from the Son ; they eat no blood, and some Greeks observe both Sabbaths ; they use the cross to drive

away evil spirits, &c. ; they hold that pictures of angels and saints may be revered, that they are intercessors for us, and have days dedicated to them ; that baptism is essential to salvation ; that souls go not to heaven till the resurrection ; they keep festivals, as Easter, Lent, &c.

But we shall proceed to consider some of the principal differences between the Roman and reformed churches. So numerous are the corruptions of the Roman church, many of which are also so ridiculous, that we cannot detain to enumerate them all, as they are almost past reckoning up ; we will only point out the principal ones, as it will be sufficient for supporting the cause of the reformed church ; if we point out as many, and as great corruptions as were a sufficient cause for separation, since there was no remaining in the communion of that church, without full conformity ; as they were absolutely imposed, and that as fundamental articles of faith, or essential to worship and church government, and a great many that belong not directly to either of these. As we intend to give a general and pretty full account of popish corruptions, and not to omit any of importance, we shall proceed methodically, by taking them in classes. We begin with considering their marks of a true church. The four following are the principal :

1st, The church of Rome claims antiquity as a mark of the true church belonging to her, viz. that she is the first, or most ancient church, from whence the gospel went forth, and by whose

*Church
Roman*

ambassadors, or missionaries, all the world was converted to Christianity. This is a very confident falsehood, for Rome is not the most ancient, or mother-church. The doctrine of the gospel did not proceed from Rome, nor was propagated by missionaries from it, but from Jerusalem, according to the prophecy, Isaiah ii. 3. and the commission given by Christ, Luke xxiv. 47. Acts i. 8.; and much more by Paul than by Peter, 1 Cor. xv. 10. The first was the great apostle of the Gentiles; and the Romans, being Gentiles, had the prior title to his chair, or to claim him as theirs, as he wrote them an epistle, and was at Rome: and Jerusalem has the prior title to Peter's chair, and to be the primate's see, as she was the mother-church, if Peter had any prerogative, which he has not. Peter never assumed any superiority, but Paul assumed an authority over him, Gal. ii. 11.—The church of Jerusalem and the Greek church in Asia, Africa, and Europe, as Antioch, Alexandria, Athens, Constantinople, Corinth, Ephesus, &c, have a better claim to antiquity than the Roman or Latin church. There were about six or more of the epistles written before that to the Romans; for neither the psalms, prophecies, nor epistles, are arranged in the order in which they were written; but that to the Romans is put first, being the longest, and containing the fundamental doctrine of the gospel, as it's principal topic, being the proper seat of it: and the Roman church made a schism from the Greek church, which never allowed the bishop of Rome's usurped supremacy.

Therefore the church of Rome has no right to claim the title of Catholic, or Universal, which is the second prerogative she claims ; for tho' she was once possessed of the Protestant churches, and exercised her dominion over them before the reformation, yet she never had any dominion or superiority over the Greek church : and this leads us to consider that question which she thinks unanswerable, Where was your church, or your religion, before Luther ?

It is granted, that God always had a church on earth, more or less visible, though it was sometimes very small, and at other times very obscure. (A church is a religious society, formed for the worship of God, and fellowship with one another in the exercises of religion.)

In paradise it consisted only of two persons, which are the fewest that can form a society.

In the ark it consisted but of eight.—When Abraham was called it had almost disappeared. It consisted afterwards of his family, and in the families of the succeeding patriarchs.

In the New Testament-times it consisted at first of Christ's family, viz. the twelve apostles, and the seventy disciples that were added to them ; and in after times it was often much oppressed by persecution, (and obliged to sculk and hide) or obscured by corruption down to the reformation. But to come to the countries where the Protestant and reformed, or, in other words, the Christian church is, we answer, It was there before Luther. A remnant was preserved still amidst the corruption, Rom. ix. 27. xi. 5. Rev. iii. 4. though often much oppressed,

and scattered, and obscured. It shone forth, however, in the Vadois, or Waldenses, Albigenes, Wickliffites, Lollards, Hussites, Culdees, &c. &c. and it is yet in France as it was before the reformation; for there are many Christian societies or Protestants there, tho' much concealed, till of late, as not above six might be together at divine service.

But the true answer is this; The church of Rome has all the essentials and scripture-institutions which Protestants admit only, but she adds others to them. She owns the true Mediator, and sacraments, &c. but adds others to them; now the question and answer to it are exactly parallel to the following: One who had never seen a miner before saw one come out of a coal-mine, with his face all besmeared and black, so that he seemed to be a negro; the same man having washed and cleansed his face, recovered his original white complexion. The stranger asked him, Where was your complexion before? he answered, It was where it is yet, and I have only washed off the dirt that covered and besmeared it. So Protestants have only wiped off the pollutions of popery, and retain the essentials of Christianity, as before.

3dly, A third prerogative the church of Rome claims, as a mark of the true church belonging to her, is unity. Whatever degree of unity the church of Rome has, she has no cause to boast of it, as it has been maintained by the most antichristian means, viz. persecution, fire, and sword, &c. and, in a word, by the civil, or worldly power, and not by spiritual means, and

the divine influence : and this is not the unity of the Spirit in the bond of Christian peace and brotherly love, being only by constraint and force of arms, and not with Christian liberty. Nor is she possessed of that unity she boasts of, for she has had great contentions and divisions, as of popes with antipopes, several at a time, each supported by a party. There was once a schismatic contention that lasted 50 years, and another 28 ; and the different orders, as the Dominicans, Franciscans, &c. had violent contentions and differences. See Stillingfleet's Idolatry of the church of Rome.

4thly, A fourth privilege the church of Rome claims, as a mark of the true church belonging to her, is infallibility, that she cannot err, which I refute thus : That which is infallible must be unchangeable, for if it changed, it must have been wrong either before or after the change ; therefore we have only to examine if the church of Rome has undergone any changes ; but it is evident to the world how many changes she has undergone, both in doctrine, as articles of faith, and in modes of worship, and in multiplying the inferior objects of it, and in church-government, by the addition of new orders of the subjects of it : one pope and one council condemned what another decreed, &c. See all ecclesiastic histories. But it is argued, that if it be so, then the gates of hell have prevailed. Answer, The gates of hell may prevail more or less, as to persecute, oppress, extirpate, or corrupt, partly, or totally, the doctrine, faith, or worship, to divide or to destroy. Errors are either fundamental or

not ; the former are meant here. Matth. xxviii. 20. is also alledged for this purpose. If Christ, who is the light and the life, cease to be with the church by his Spirit, she will cease to be really, tho' she may have a formal being. The seven churches of Asia, &c. are extinct. But the error, or wilful mistake of the church of Rome, lyes in making ordinary pastors and times equal to the apostles times and gifts, as infallibility, &c. ; and pretending that every age had miracles or prophecy, (sorceries, divinations, &c.) though not constantly or always ; yet no age was wholly without them : but let them shew if they have the gifts of tongues, healing, &c.

Having thus considered the principal things which the church of Rome claims as peculiar to her, and as marks of the true church, and having shewn that they do not belong to her, we proceed to consider the capital thing in dispute, which is, the authority of the Pope, or right of supremacy, which the bishop of Rome pretends to, over the whole Christian church, as a visible head, or Christ's vicar and vicegerent on earth, and Peter's successor. The hinge on which their argument originally turns here, is Peter's alledged supremacy over the rest of the apostles. This, however, cannot be shown, but the contrary is evident from scripture. The scripture they alledge to support this argument is Matth. xvi. 18, 19. Now, if it is evident from scripture that the rest of the apostles had this power and privilege in common with Peter, then he had no superiority granted him over the

rest; but the former is evident from the following texts, in Matth xviii. 18. The key of discipline, or the power of binding and loosing, is given to the whole church, which can bear no greater restriction than to the church-representative, that is, church-officers, or the teachers and governors of the church. And in John xx. 23. the key of discipline, or the power of retaining and forgiving sins, is given to all the apostles. In Rev. xxi. 14. the twelve apostles are equally represented as the foundations of the church: but though they planted the church, and propagated Christianity, by converting Jews and Gentiles to the profession of the gospel, and thus brought them into the church, or built it up of them, yet they were but foundations founding, and founded it upon Christ, who is mentioned in scripture as the prime foundation, Isa. xxviii. 16. 1 Cor. iii. 11. 1 Pet. ii. 6, 7.; and in Eph. ii. 20. both the prophets and apostles are considered as foundations; but Christ is still the primary one, and the chief corner-stone that unites the building. In Matth. xxviii. 16. to the end, the same commission, power, and authority, is given to them all.

But the obvious meaning of Matth. xvi. 18, 19. seems to be this; This noble confession of thine, that is, the faith thou hast confessed, or, which is the same, this person thou hast confessed to be the Son of God and promised Messiah; or this great article of thy faith in him, is the immoveable foundation on which I will build my church, and the power and policy of Satan shall not prevail to swallow it up. And his say-

ing, this rock, is analogous to his saying this temple, John ii. 19, 21. which he meant of himself. And the apostles laid this foundation in preaching the gospel. A key denotes power and authority; this was the key of knowledge and discipline to teach and govern the church. How sins are remitted by the church, and how she binds and looses, will be considered afterwards. Peter was not first in Christ, or first called, John i. 40. though he is sometimes first named, as being perhaps the oldest; and in Gal. ii. 11. we see Paul reproves him for his misconduct, which shews at least that he did not acknowledge his superiority, or infallibility. The apostles were infallible in doctrine, or in what they taught and wrote by inspiration, but not in practice, only Christ was so. That Peter ever was at Rome, and bishop of it, is not agreed among the learned: but it is sufficient for our purpose, that there is no authority for it from scripture; and tho' he had been at it, as he was previously at Jerusalem, Antioch, and Alexandria, they have a prior title to his chair, not to allow it to be removed to Rome.

In short, the church of Rome has quite mistaken her plan here, for Paul would have suited her purpose greatly better; his conversion was miraculous, and his labours more extensive, than all the rest: he wrote the epistle to the Romans, and was at Rome himself, and was the apostle of the Gentiles, and the greatest of all the apostles; and Peter was the least, as he basely denied Christ.

Thus we have shewn, that the bishop of Rome's

claim to any prerogative, as Peter's successor, is vain ; we never find Peter claiming this prerogative above the rest ; and if he was first named, or chosen president, it must be on account of his seniority. As for the prelacy of the church of Rome, (the highest order of which is the cardinalship) it will fall under our consideration when treating of it in the Protestant churches.

Their monastic orders, mendicants, &c. are too numerous and too absurd to be considered here. Only let it be observed, that monks and hermits mistake the end of coming into the world, which is to promote the good of society, by good offices. They cannot profit God by their piety and devotion, and only profit themselves, by improving their own minds, or bettering their hearts and dispositions ; but this is selfishness, and not social love, Psal. xvi. 2, 3. And mendicants, who make choice of poverty, entirely mistake the duties of Christianity and society, as they devote themselves to idleness, and put it out of their power to do good, 2 Thess. iii. 10. Acts xx. 35.

The reader must still keep the rule in his eye by which we are to proceed, viz. the word of God, from which we have shewn, that the bishop of Rome has no title to be Peter's successor, and that Peter had no superiority over the rest of the apostles. There is no judging any thing without a rule of judgment, for where there is no rule or law, there can be no transgression.

It naturally occurs then, to ask the church of Rome, 1st, What is her religion ? 2^{dly}, Wherein is

the rule or standard of it contained? As for the first, she will answer, It is the Christian religion; and, secondly, That it is contained in the New Testament; then whatever has no foundation in the New Testament must be a human invention, and an addition of their own, introducing a mixture or corruption into the Christian religion. Being baffled here, they fly to traditions as a subterfuge, and say, that, besides the scriptures, the traditions of the church are to be regarded as a supplementary rule to compleat the scriptures; and for this end they also add some books of the Apocrypha, though the Jewish church never acknowledged it as canonical. They also hold, that the scripture receives its authority from the church; and again, reciprocally, the church receives its authority from the scripture; and thus argue in a circle, and involve themselves in strange inconsistencies; as they do also about the mutual authority of the scripture and traditions, which last they say: Christ delivered to his apostles, not to be committed to writing, but to be communicated orally, from one to another; but at last they wrote them in a book, as the Pharisees did their's; and hence they are never at a loss to get authority for every thing from tradition that they cannot get from the scripture, which they alledge is deficient, and an unsufficient rule without tradition; contrary to which, we prove from the scripture itself, that it is a perfect rule, without unwritten tradition, 2 Tim. iii. 16, 17.; if it were not a perfect rule, it could not make the man of God perfect; and in Col. ii. 8. and Matth.

xv. 9. human traditions are severely condemned. But if we take tradition in its most extensive sense, then it implies every ordinance given to the church, as the sacraments, and even the scriptures themselves; as tradition signifies any thing given or delivered; this is doubtless the meaning of it in 2 Thes. ii. 15. for the things contained in the Epistle are called traditions, as well as what the apostle taught there by preaching. To the same purpose is 2 Tim. ii. 2. and the original of 1 Cor. xi. 2.; and indeed it is blasphemy to impeach the wisdom or goodness of God in alledging that he gave not a perfect and certain rule, if he gave any at all, but left his church to be guided by uncertain tradition.

2dly, They pretend the scripture is so obscure, that it cannot be understood by the unlearned, 2 Pet. iii. 16. Acts viii. 31.; but we assert, that all things necessary to salvation are clear and easy to be understood by the meanest capacity; Hab. ii. 2. God adapted the scriptures to the capacity of them for whom they were designed. See the fifth rule of interpretation.

The knowledge of the original languages is the best human help, as the great Dr Owen observes, in his Causes, ways, and means of understanding the mind of God in his word; and in his Reason of faith, that is, the reason why we believe the scriptures to be the word of God, with a divine faith, or see the internal evidence of Revelation aright. He observes, that grace, or the supernatural aids of the Spirit, that inspired the scriptures, and speaks in them, is a better

help to understand the spiritual and real sense of them, than human learning is, John vi. 45. Jer. xxxi. 34. 1 John ii. 27.; literal scripture has but one sense, as was observed in the rule of interpretation. The figurative has two, a near, and a remote; but heretics will wrest any scripture to their destruction, to make it speak what it never meant.

Whatever is not expressly contained in scripture, or by clear consequence, is not matter of our faith and obedience, and whatever is not plainly so, is not a matter of importance to us.

The apostles rather published than interpreted the gospel, which they received by inspiration; not that they had no authority to publish or write any thing but what is contained in the gospels, or even what they heard from Christ, as Sherlock on Jude 3. asserts, as he and other Socinians in fact reject all the New Testament but the Gospels, unless it be the Acts, and the Epistles of James; the apostles knew not even the nature of the gospel-dispensation, and Messiah's kingdom, far less all the doctrines of it, before the effusion of the Holy Ghost, John xvi. 12, 13. Acts i. 6. they also interpreted the Old Testament, and found things therein which none could see without inspiration, as the apostle discovers a sense in Abraham's covenant, and blessing which no uninspired interpreter could have found. The Epistles contain the noon-day of the gospel, of which the gospels are but the dawning; see on the beginning of the Christian religion. The Epistles, and especially Paul's, give more trouble to Socinians and Papists than.

all the rest of scripture ; the doctrines of justification, Christ's divinity and atonement, &c. are clearly taught there, Rom. iii. 24. v. 8. Gal. ii. 16. Isaiah xlv. 23, 24. compared with Phil. ii. 10. where Jehovah is rendered Jesus.

The next subterfuge of Papists to traditions are the dictates of the church, or the decrees of the council of Trent, (for the fathers and their councils fail them,) it was convoked by the Pope's mandate in 1545, and consisted of his creatures, and was conducted by his Legate to his mind, it sat 18 years in that remote place, in Italy ; the decrees of it, are the ultimate decision in all cases, but they differ about the explication of them. Most of their innovations were but matters of opinion before, which were then established as articles of faith. We have seen when, and by whom several of them had their original ; but many of them are of an obscure original, and were privily and gradually introduced ; so that the authors of them, and their commencement, are not on record, as is the case with many of the liberal and mechanical arts, and other discoveries.

The church of Rome indeed was obliged to make a kind of reformation, of some gross absurdities, that could not abide the light of the reformation from Popery, but others they still retained.

As not allowing the scriptures to be translated into the language of the people, and thus denying them the use of them, and using the liturgy, or service of the church, in an unknown tongue ; now this is so palpable an absurdity,

that it needs no refutation, as it is contrary to the common sense of mankind to speak in an unknown tongue; one is not instructed by what he does not understand; it is also contrary to express scripture precepts, Col. iv. 16. 1 Thes. v. 27. 1 Cor. xiv. Acts xvii. 11. John v. 39.

Their argument, that the unlearned would abuse the scripture to their hurt, if they had the use of it, has the same weight against the liberty of using any other thing; many abuse meat and drink to gluttony and drunkenness, and their eyes to covetousness, voluptuousness, and ambition.

Not allowing the church the use of scripture, is like taking the sun out of the heavens; but the reason they do it is, that the people may not have light to see their absurdities, but be kept in darkness and ignorance, and yield implicit faith and obedience to fallible and corrupt men, who deceive them, to make merchandise of them.

1st, The doctrine of justification and grace is dangerously corrupted in the church of Rome; and next to the person, offices, &c. of the Mediator, this is the principal doctrine of the gospel. It was what the apostle chiefly contended for in the Epistles to the Romans and Galatians, and Luther calls it the article on which the church stands or falls, that is, according as it is preserved or corrupted. The Jews, both Infidel, and Christian, and Papists, greatly opposed or corrupted this doctrine. The church of Rome not only dangerously corrupt it, by ascribing it to their own merits, penance, pilgrimages, the

merits of the saints, and works of *congruo*, that deserve grace ; and of *condigno*, (after they have got the grace that was meet to their congruity,) that deserve eternal life ; and works of supererogation, that make God a debtor, which is an old doctrine of the Ascetics in the second century, according to their pretended double rule of sanctity, ordinary and extraordinary, viz. precepts and councils. If man had any faculty or power that he did not receive from God, then he would not be obliged to employ it in his service ; but he is but a steward of what he possesses, as he has nothing but what he received, nothing being his own. And though he did every duty required, and did no evil forbidden, yet he would be but an unprofitable servant, Luke xvii. 10. ; but the case is otherwise, 1 Kings viii. 46. 2 Chron. vi. 36. Eccl. vii. 20. Rom. iii. 23. James iii. 2.

Justification is that which the professors of all religions, Pagan, Mahometan, Jewish, and Christian, by their various methods of religious worship, and exercises of devotion, chiefly sought after, viz. how to obtain pardon and acceptance with God, being sensible they had offended. But justification is not only corrupted as to the means and matter of it, but also as to the nature of it ; as they confound it with sanctification, which is like confounding heaven with earth ; and distresses or distracts the weak and tender conscience, by making them measure their justification by their sanctification, or mistake the one for the other, by holding justification to consist in the renovation of the mind, &c. ; whereas justifica-

tion is an external act, compleated at once ; but sanctification is a work, and is imperfect during this life, being only perfected at death. See the most excellent definition of them, on these questions, in the Assembly's shorter catechism, and the scriptures there quoted.

2dly, The church of Rome holds, that baptism regenerates and removes original sin, inherent and imputed, or both guilt and pollution, and thus both merits and purifies, contrary to experience and undeniable facts ; for, first, many that are baptized die before they are capable of actual sin, which must therefore be by virtue of original sin, as death came only by sin, Rom. v. 12. vi. 23. ; for though man was made naturally capable of mortality, as his body consists of parts that were capable of separation, or a dissolution, yet, by the promised favour or grace, he would have been immortal had he not sinned ; and none die but in consequence of sin, or the punishment of it. Secondly, Many that are baptized, when they become moral agents, or capable to distinguish between good and evil, shew their corruption of nature, that they are in the gall of bitterness, and bond of iniquity.

3dly, Their distinction of sins into mortal and venial, which can be atoned for by themselves, or the merits of the saints, or expiated by the pains of purgatory, is dangerous ; as if any sin of its own nature were not mortal, and deserved eternal death, Gal. iii. 10. Indeed the apostle John speaks of mortal sins, but in another sense. 1 John v. 16. ; he there seems to allude to these

sins that had no sacrifice appointed for them by the law. The sacrifice was the typical atonement, the emblem of the great propitiatory sacrifice and real atonement; the sacrifice, therefore died in place of the sinner, having his sins typically transferred on it, and thus bore his iniquity; but as to those sins for which no sacrifice was appointed, the sinner was said to bear his iniquity, and die, Lev. xxiv. 15. xx. 17. Numb. ix. 13. The following are examples of these sins, and of the commands of which they are transgressions: *First*, Deut. xiii. 10. xvii. 5. *Second*, Exod. xxii. 20. *Third*, Lev. xxiv. 16. *Fourth*, Numb. xv. 35. *Fifth*, Exod. xxi. 15. Lev. xx. 9. *Sixth*, Lev. xxiv. 17. *Seventh*, Lev. xx. 10. ~~with~~ ¹⁰ 13.—Numb. xv. 30. Heb. x. 26. & John iii. 9.

But it must be observed of all these sins, that it was only such as were committed wilfully, and not by ignorance, accident, or surprise, &c. that was thus mortal; and any sin committed in this manner is also mortal in the apostle's sense, Numb. xv. 30. Heb. x. 26. The sin against the Holy Ghost was also a wilful sin as to its quality and circumstances; but as to its kind, it seems to have consisted in ascribing the miracles Christ did by the divine Spirit to the agency or power of an evil spirit, out of mere malice, tho' they were perfectly certain of the contrary, (Mat. xii. 28. Mark iii. 30.) and therefore could only be committed during Christ's personal ministry on earth, according to the opinion of the most eminent divines. Many divines and commentators of note seem very ignorantly and absurdly to

confound Matth. xii. 28. Heb. x. 26. 1 John v. 16. and explain the one by the other. In the two latter it is evident, by the terms used, that the apostle alludes to the above-mentioned; and if David and the Gentile converts obtained pardon, these were extraordinary instances, and it was by extraordinary means used to bring them to repentance; the first by a prophet, the others by apostles and miracles; and many of the Gentiles were greatly ignorant of the heinousness of these sins mentioned 1 Cor. vi. 9.; but few even of these that should teach others seem to know these things, or to read and consider the laws of God contained in the Pentateuch, and only summed up in the ten commands; and seem to look on the Old Testament, or, at least, on the five books of Moses, as of no force now, and say, such a thing was under the old law, or the law of Moses, as if all the laws of Moses were only ceremonial, and ceased to be of force under the gospel: but moral laws are of eternal and unalterable obligation; and the rule to know whether they are moral or ceremonial, is to consider, whether the things required or forbidden are duties or sins now, as idolatry, blasphemy, murder, adultery, &c. But it is argued, that, under the gospel-dispensation, grace and forgiveness abounds more than under the law, or Old Testament-dispensation, and that there is forgiveness for all sins, if sincerely repented of; but then it is not considered that the author of pardon is also the author of repentance, Acts v. 31. xi. 18. 2 Tim. ii. 25. Heb. xii. 16. He, indeed, has inseparably connected pardon and

repentance, and to whom he gives the one he gives the other. But instead of greater indulgence to sin by the gospel than the law, it is just the contrary, as under that darker dispensation sins were less aggravated, and polygamy winked at. This would make the gospel the ministry of sin to encourage it. There are indeed remarkable instances of the conversion of notorious sinners recorded by some, as Doddridge's conversion of Gardiner, and Burnet's conversion of Rochester, &c. As to the latter, however, the bishop does not seem to be certain. But, says a greater divine, the conversion of an aged sinner is the wonder of an age, yea, and that age is the wonder of ages, Jer. xiii. 23. Weak minds delight in the marvellous, and pious minds in such wonders. It is more analogous to reason and scripture, that God will keep his people from such snares. 1 John iii. 9. is explained by 1 John v. 16. Miracles and extraordinary events are not the privilege of ordinary times. Some may think, that these mortal sins were punished only with temporal death, but then they were driven away in their wickedness: and others may think, that this was rather to be considered as a civil, or political, or, in the Rabinic sense, a judicial punishment of them, as state-crimes; because they hold, that idolatry was thus punished as rebellion against the civil magistrate, as under their theocracy God was their King.

Some governments in the reformed churches punished adultery with death; and there is an act of the British parliament in force against it; and many Heathens punished it with death. (See

Ross's History.) The primitive church had not the civil power of life and death over persons, but it excluded adulterers for ever from the communion of the church, which was an ecclesiastic death; no tears or intreaties could gain admission. The evidence of repentance consists in restitution, or reparation of the injury done; but there can be nothing such performed for the breach of the sixth command, as the life taken away cannot be restored. Therefore says the apostle, 1 John iii. 15.; in one instance reparation can be made for the breach of the seventh command, Deut. xxii. 28. In other instances there can be no restitution, and therefore death was inflicted, as adultery, incest, and all unnatural lusts. The best regulated Pagans, who had only the light and law of nature to guide them, acted according to the written law in Deut. xxii. 28. Lev. xx. 10.; which shews, that both the law of nature and the written law are from the same author, as in this natural and supernatural light agreed, Rom. ii. 14, 15.

4th, The doctrine of the church of Rome is dangerously corrupted concerning the pardon of sin, and repentance the mean of it; by substituting penance, in a great measure, in place of it, and particularly in granting exemption from that penance to be purchased by money; not considering, that repentance is absolutely necessary in order to obtain pardon, as no sin can be actually pardoned till it be actually repented of. Repentance is the reparation of an injury done, undoing what was done amiss, or making restitution. Without reparation there

can be no remission and salvation, therefore there must either be restitution or damnation. Repentance regards either God or man, according as sins are committed against either the first or second table of the law : sins against the first table of the law are more directly and immediately committed against God. Repentance towards God consists in ceasing to do evil, and learning to do well, (from a change of heart proceeds this change of life,) and also doubling diligence in time to come ; and thus redeeming the time past, by doing the work of both the past and the future in the time to come. This is the proper meaning of redeeming the time. Thus Paul laboured more abundantly than all the apostles, and built up the church much faster than he pulled it down.

Sins against the second table of the law, that are more immediately and directly against man, require restitution, as essential to true repentance, being the only true mark, evidence, or fruit of a change of heart. We observed, that reparation cannot be made for the breach of the sixth command, and that it can be made in one instance for the breach of the seventh, and is enjoined by the law of God, Deut. xx. 28. ; or if the father utterly refused to give his daughter, she being wholly in his power, and at his disposal, then a dowry or subsistence was to be given her, which was some kind of reparation or compensation.

Actual repentance for the breach of the eighth command consists in restoring what was taken away, or the equivalent, whether by direct or

indirect theft, as fraud, deceit, extortion, oppression, &c. Repentance does not consist in fasting and praying only, or in church-censures, as some imagine; that is but deceiving one's self, and the world, and a solemn mockery of God, if there be no reparation. Can any be said to repent, consistently with common sense, who still retain their neighbour's property unjustly, and do not restore it? It is plain they are not truly sorry for it, even tho' they may wish they had not done it, and more especially if they intend to go on in the same practices. Nay, they are not truly humbled for their sins, nor alarmed of the danger of them, who are not willing to do whatever is commanded, however it may be contrary to their honour, or interest, or natural sense, Luke xix. 8. Acts ix. 6.

The fathers, from whom I have collected these sentiments concerning sin and repentance, were very particular with regard to the mode of restitution. If the person wronged be dead, restitution is to be made to the next heir; if none is so found, it is to be dedicated to the service of God and religion, or bestowed in donations of charity to the poor.

The civil laws of modern nations, that profess revealed religion, and engage thereby to walk by the law of God therein contained, are very inconsistent and unjust, in taking away life for theft, &c. Nothing one can steal can be equivalent to his life, though he should steal the whole world, and run away with it on his back: but, according to the law of God, if he has squandered away what he took, and has not

wherewith to make reparation, he should be fold for it ; and this is still granting him his life, and he should restore so many fold as the circumstances of aggravation require, *Exod. xxii.* But yet no law can properly be said to be too severe, if it was known before it was transgressed ; for, as a great divine says concerning those that complain eternal punishments are too severe, none complain of it but those for whom they were not severe enough to keep them from them.

Sparing the life of a murderer is adopting his crime. There are various ways whereby we can be partakers of other men's sins, and thereby must partake of their punishments ; as by advising or compelling to sin, supporting and defending it, as some barristers or pleaders do for their clients ; or by not hindering sin if we can, or leading others to it by our example. Guilt does not divide, but it multiplies. If a hundred men be all engaged in committing one murder, they are all equally guilty as if only one had done it.

Restitution for the breach of the ninth command is more difficult than for the foregoing, as a falsehood once spread cannot be easily stopped or recalled. Indeed it is seldom possible, unless it be done immediately before it spread. Evil speaking against man consists in lying alone, either directly or indirectly, by magnifying and misrepresenting, or making things worse than they are ; for the truth can never be evil, and it is doing one no injury to say the truth, and only wicked persons fear it. On account of the difficulty of reparation here, and the baseness of

this most common vice, attacking one behind his back, or in his absence, so that he has no means to defend himself; and as it is by one's character only that he can have commerce with society, and live in it, a good name or reputation being dearer than life, on these accounts lying is branded as the worst of crimes, (as it is turning light to darkness;) and a particular denunciation is made against liars, Rev. xxi. 8. John viii. 44.

It is observed, that the Roman doctors usually translate repentance, penance; and to practise or perform repentance is to do penance; by which they mean great severities inflicted on the body, as whipping, or wounding themselves, &c. cruelties, or severe fastings, or pilgrimages, which is not the mortifying of evil appetites and dispositions, and crucifying the lusts, corrupt affections, passions, and desires, the apostles prescribe. It may kill the body, but not the lusts, and serves to nourish spiritual pride, Luke xviii. 12. Committing cruelties on the body is a breach of the sixth command. An eminent physician and divine indeed prescribed fasting and exercise for purity, and health of body, and fasting and prayer (which is exercise of mind) for the same qualities of mind; but it is subservient to that purpose only to a certain degree. Penance can never merit or procure atonement for sin; it is not repairing the injury done by it to God or man; it is only a false delusive peace that it procures. Their doctrine of supererogation proceeds from the most deplorable ignorance, pride, and vanity, as was observed before.

Their doctrine of the merits of the apostles, saints, and martyrs, that the church has in keeping, to dispose of to those that need them, is another dangerous delusion to fill the Pope's coffers; if these excelled others, or had more grace to bear greater sufferings, persecution, martyrdom, &c. they were greater debtors to free grace; and as grace is a degree of glory, or the beginning of it, so that they differ not in kind but in degree, they are capable of higher degrees of glory, 2 Cor. iii. 5. 1 Cor. iv. 4. James iii. 2.

This is also derogatory to the merits of Christ, as if they were not sufficient, or as if he did not bestow them freely, or as if they would not be indebted to them.

5thly, Confession to a priest is another way to a false peace, James v. 16.; if we have offended, or injured one another, confession or acknowledgment is a part of repentance; and when God alone is offended, confession ought to be to him alone, for secret sins of either omission or commission, that no scandal be given to society; confession is to be made to the party offended, and forgiveness asked, and to desire them to pray God for it, as Abimelech did Abraham. Here it is to be observed, that no sin against either God or man can be actually forgiven till it be actually repented of. God forgives none but those that repent; and man is not bound to do it, as it would encourage sin, and the repetition of injuries. There may perhaps be two exceptions, first, when one knows of an enemy dying, he should forgive him be-

fore he die ; and none ought to die without forgiving his enemies. But indeed persons should apply to their spiritual guides, and experienced saints, for solution of doubts, or cases of conscience, which will lead them to discover some secret sins to them.

6thly, But their most dangerous doctrines about sin are these of absolutions and indulgences, and thus dispensing with the divine law, which perfectly answers the character given of the man of sin, 2 Thes. ii. 4.; and they will not only give absolution for the most horrid crimes, but also hold them highly meritorious, if in their stile it be for the good of the church, as destroying heretics, even though they be parents, Rom. iii. 8. Matth. xvi. 19. John xx. 23. can be understood only declaratively, authoritatively in the name of Christ, as his ambassadors, and by authority and commission from him, solemnly declaring pardon to the true penitent, and in the exercise of church-discipline, or that power derived from the king and head of the church, which he hath committed to church-officers, to excommunicate and exclude the impenitent and disobedient from the privileges and communion of the church : And this excluding the scandalous, and admitting the penitent, is the binding and loosing on earth which shall be ratified in heaven. The yearly confessions and absolutions, some of which are obtained by money, are dangerous delusions, to lull conscience asleep in security, or a false persuasion of peace.

The word *absolution*, in the primitive and Protestant churches, is used to signify, that the

delinquent is set free from church-censure, and received again into the communion of the church, and the participation of the ordinances and privileges of it, and thus acquit or freed from their state of scandal; and if their profession of repentance be sincere, they obtain also forgiveness of God. When the Jews accused Christ of blasphemy in forgiving sins, which none could do but God, and thereby assuming God's prerogative, he removed the effect of them, and thereby shewed he had power to do it. No man but Alexander the Great, the Pope and his clergy, ever pretended to forgive sins, for we never find the apostles doing it; but let Papists remove the effects of it, as our Saviour did, and then the world will be convinced they can pardon it. But some of them, being now ashamed of such a practice, assert, that they only solemnly declare, that the confessors obtain forgiveness, if they sincerely repent of their sins they have confessed.

Their doctrine of indulgencies is yet more dreadful, giving the licentious a liberty to do what they please, contrary to both law and gospel, 1 John iii. 4. Rom. vi. 1. and even making vice virtue, if for the good of their church, as was observed before. This is what it is morally impossible for God to do, and makes the succession of Popes answer the character given of the man of sin, 2 Thes. ii. 4.

Indulgence and penance in the primitive church meant the relaxing a part of the usual discipline to one that was more cast down than ordinary, and increasing it to the hardened and obstinate

who were disobedient to the church, Luke x. 16. But Popery metamorphosed or perverted almost all things, and turned them upside down.

Their fast of Lent is a yearly penance, in which they pretend to imitate our Saviour's forty days fast in the wilderness; herein they shew the most deplorable ignorance and misunderstanding; for we are not to imitate his Mediatorial or miraculous acts, of which his fasting forty days was one; we are to imitate only his moral actions; but they generally feast as well then as at any other time of the year, by only using fish instead of flesh, a more libidinous diet; nor will the pretence, that since the Gadarene's swine run all into the sea, make swine fish ever after; its a mere absurdity, to call abstaining from flesh a partial fast, or low diet. However, keeping Lent, *i. e.* low diet, properly, longer or shorter in the year, might tend to promote health of body, and the growth of religion, if not used in that mistaken notion. Their Friday's fasts have more appearance of propriety.

7thly, The doctrine of the sacraments is also dangerously corrupted in the church of Rome, both by additions to the true ones, and adding false ones. They make them essentially necessary to salvation; whereas, it is not so much the want, as the wilful neglect of the ordinances, and means of salvation, which God hath appointed, that constitutes the danger. Deists and profligates, that wilfully neglect, or reject and despise the gospel, and the ordinances or means

of salvation therein appointed, are indeed without excuse, Heb. ii. 3. This doctrine of the necessity of baptism is accompanied with another, viz. that the external performance of duties, or *opus operatum*, as they call it, is sufficient; contrary to Tim. iv. 8. as of old, it was not the excellency of the sacrifice, but the disposition of the offerer, that God valued; without suitable dispositions, and a suitable conversation, their sacrifices were declared to be an abomination, Isaiah i. They also hold, that the sacraments confer grace of themselves; and that the intention of the priest is necessary to the right administration of them. That the sacraments, and other ordinances, have no virtue in themselves, or from him that administers them, is evident from this undeniable fact, that if it were so, all that have the ordinances dispensed by a good man would be equally benefited, whereas some profit by them, and others not. It is therefore evident, that the benefit must depend, not on them, or the intention of the administrator, but on the divine blessing, and the right preparation for, and improvement of them, by those that attend them, 1 Cor. iii. 6, 7. 1 Pet. iii. 21. therefore neither the ordinances nor administrators confer grace. As they make baptism absolutely necessary to salvation, they authorize laics, and even midwives to do it in some cases. What horrid sacrilege and profanity! Eph. iv. 11. 1 Cor. xiv. 35.; and children that die unbaptized they send to some place they call Limbus, nobody knows where, if in God's creation, where there is neither happiness nor misery; but their mid-

dle states will fall under consideration afterwards.

The word baptism signifies the application of water by sprinkling, or any other way, as we will see afterwards; but to the element of water they add chrism, or oil, salt, spittle, and the cross, &c. without foundation from scripture or the Apostolic church. Vain emblems, and superstitions of human device, corrupting the purity of divine institutions! Matth. xv. 9. Rev. xxii. 18.

But their corruptions of the Lord's supper are yet greater, first, by asserting, that the elements of bread and wine have their substance changed into into the real body and blood of Christ, by consecration; and thus a wafer god is created by the benediction of a priest, and worshipped by them; as it is wafers they use instead of bread, contrary to the scripture-institution and example. This doctrine is contrary to the testimony of the senses, reason, philosophy, the scriptures, and the nature of a sacrament. First, it is contrary to the senses, as they inform us it is still bread and wine as it was before; and if we cannot credit our senses, then we have no evidence of our Saviour's miracles, or resurrection, or even of his person; then there's an end to all moral evidence; we see, feel, taste, and smell, that there is no transubstantiation.

Their new invented philosophy, that a substance may be changed, and its accidents still remain, is another palpable absurdity, unknown to true philosophers; and is rather like magic, than

philosophy. Secondly, This doctrine is contrary to reason and true philosophy; that a body which is limited in its nature, can be in heaven and on earth, and in as many places as the sacrament is dispensed in at once, at the same time. Thirdly, It is contrary to scripture, which asserts, that the heavens must contain Christ's body till the time of the restitution of all things. Fourthly, It is contrary to the nature of a sacrament, which consists of a sign, and a thing signified; for if they become one and the same, it ceases to be a sacrament; then it is not a memorial, for that is a remembrance of something absent, but it ceases to be so when the thing is present.

This is the Achillan absurdity in the Roman church: Though they will not allow this to be figurative, but take it literally, yet they are obliged to admit of a figure in one thing, for they own, that by drinking the cup is meant the wine in the cup; the like figure is used 1 Cor. x. 4. John xv. 1. x. 1. when the Jews took his telling them of the eating his flesh, and drinking his blood literally, John vi. 50. and were shocked at it, he told them, that it would not profit them though they should do it literally. But by the eating, &c. is meant, receiving the benefits procured by the bruising of his body, and shedding his blood; viz. the life he procured, by taking on him the human nature, and suffering in it for us; and he is spiritually present in his ordinances to the souls of believers, and feasts them with the food of life;

he is the light of the world, and the life of men in his ordinances.

When he instituted the supper, his body was not broken, nor his blood shed ; but they cannot mean it of his real body, but one like it, or a multiplication of it. The supper is sacramentally or symbolically his body and blood. The consecrated wafer, which they call mass, they carry about in procession, and worship it, which is idolatry, and pretend to offer it up a sacrifice for sins. Christ did not offer his sacrifice twice, first, when he instituted the supper, and secondly, on the cross ; this would be contrary to Heb. x. 10, 14. but their practice would be offering it often. Christ was the only priest that could offer sacrifice on the only altar before-mentioned ; and the supper is a commemoration of his sacrifice, or a feast upon it, or in memorial of it ; and the virtue of his sacrifice reached to the beginning of the world as well as to the end of it ; therefore he is called the Lamb slain from the beginning of the world, and he was typically so in the sacrifices ; moral effects may be before their causes, Heb. iv. 3. Rev. xiii. 8. Lastly, they divide and half the sacrament, giving the people only one half, by denying them the cup ; contrary to the express words of the institution, where the cup is several times mentioned ; and as it were on purpose to prevent this practice, it is said, Drink ye all of it ; and it is evident, that the apostle, 1 Cor. xi. is addressing the laity.

This practice of depriving the laity of the cup is contrary to the practice of the primitive and

the Greek church, which administered it in both kinds ; if the shedding of his blood was necessary, as well as the breaking of his body, then the cup is necessary, as the symbol of it, as well as the other.

The church of Rome adds other five sacraments to these, viz. confirmation, penance, extreme unction, orders, matrimony.

In order to settle this matter, two things must be considered, *1st*, the institution, *2^{dly}*, the parts of a sacrament. *1st*, A sacrament is an ordinance instituted by Christ ; none but the head of the church could institute sacraments, as none but he could confer the benefits thereby signified, without which they are but empty signs ; but there are no more sacraments than two instituted by him. *2^{dly}*, As to the parts of a sacrament, it consists of matter and form ; the matter in baptism is water, and the form applying it in the name of, &c. with repeating the words of the institution. But none of the Popish sacraments have any sensible matter but extreme unction ; it has oil, but then it was not instituted by Christ, and it was used only as a medicine, James v. 14. ; their sophistry about metaphysical matter, that comes not under the cognizance of the senses, as that in penance, the contrition is the matter ; and in marriage, the consent of parties, is too absurd and ridiculous to deserve notice.

What the Greeks call mysteries, the Latins rendered sacrament ; but then, in the common acceptation of the word, all mysteries are not sacraments ; the Vulgate renders Eph. v. 32. a grand

sacrament, where it is evident, from the scope of the place, or analogy of the text, that the apostle is there speaking of the mystical union of Christ and believers, and comparing it to that of husband and wife.

8th, As the church of Rome adds other sacraments to the true ones, so she also adds other Mediators to the true one. The scripture tells us, there is one God and one Mediator between God and man, 1 Tim. ii. 5. To which they reply, that they own but one Mediator of redemption, but more of intercession. This point we shall examine with some precision, as it is less obvious, and more ready to be mistaken than others. It is true, that the apostle enjoins intercession for all men, 1 Tim. ii. 1. and that the saints on earth intercede or pray for one another; but this is not like Christ's intercession, for his intercession is founded on his oblation, or atonement, and therefore he asks nothing but what he purchased; but the saints have no merit to plead upon for either themselves or others; they cannot therefore be said to intercede in the sense Christ does. But the Papists doctrine of their superior merits above what was needful for themselves, is the foundation of their mistake here; and they even laid more stress on the Virgin Mother's intercession than Christ's, and formerly prayed her to command her Son; tho', being ashamed of it now, they use a softer expression; but she had no authority over him as to his mediatorial acts, and those of his divine power; and he rebuked her sharply when she interfered as to these, though she only signified

the need of exhibiting his divine power, John ii. 3.

But the chief question is, Whether the glorified state of the saints in heaven admits of a sense of our case? Though they interceded for us on earth, they were then members of the same society, and it was in some sort interceding for themselves, because the saints are of mutual benefit to one another. Communion means not only a common interest, but a communication of benefits, as the gifts of instruction, knowledge, &c.; and, being in the same situation, they had a sympathetic feeling of our wants, &c. But in heaven the case is quite altered with them; they are in a different state, and it is perhaps not competent either to them or angels to pray for us; though the angels, being messengers sent to guard the faithful, learn thereby much from the church, yea, and are said to rejoice at the conversion of sinners, Luke xv. 10. Eph. iii. 10. yet the scripture says, the saints are ignorant of us, Isa. lxiii. 16. And though the benevolence of angels and saints in heaven may be greater than of saints on earth, yet that does not imply the consequence they draw from it. A saint or angel, which can be but in one place at a time, could not hear saints praying to them from many distant places at the same time; and to alledge they know our state by revelation or inspiration, implies strange absurdities; as that God constitutes them mediators, and, for that end, reveals what is necessary for them to know; and all this derogates from the honour of the true Mediator, as if his merits and intercession were not sufficient;

which implies blasphemy, contrary to the whole tenor of the scripture, which declares him an all-sufficient Saviour. But the matter is determined at once by this reason, that there is no foundation for it in scripture; and making additions to scripture-institutions is called setting up altars besides God's, as it were to rival him in wisdom; but he will never accept of what he does not appoint, but severely condemns.

cia From this notion of the intercession of saints and angels proceeds that practice of giving them adoration or worship. They call this *duleia*, or an inferior kind of worship, or a half worship; but it is only an inferior kind of idolatry, Col. ii. 18. Rev. xxii. 9. We are told, indeed, in the Old Testament, that the patriarch worshipped the angel that appeared, or payed him homage or respect; and if that be religious worship, it seems to be contradicted by these texts in the New Testament. But it is acknowledged by all, that the angel, or messenger of the covenant, is an appellation given to Christ; and therefore when we read of worship given the angel, it can be understood only of him who is the uncreated Angel of the covenant. But the Papists use a grosser worship and adoration than that of angels and saints, viz. that of pictures, images, the crucifix, and relics of saints, &c. and frame images of God himself, all contrary to the letter of the second command, and other scriptures, Deut. xvi. 22. iv. 16, 18, 23, 25. Papists generally leave out the second command out of their books, because it condemns them; tho' some do yet worse, by trying to wrest it. They

that leave it out divide the tenth into two, to make up the number, and make the coveting a man's wife a different command from coveting his goods.

The worshipping of God by images, and the invocation of saints, though they may seem not to be direct idolatry, but superstition wearing an idolatrous form; yet they surely are not inferior to the worship given to the calf by the Israelites, which is called idolatry; and their pretending to have the brazen serpent, and to have found the cross, spear, &c. are all fables, 2 Kings xviii. 4.

9th, The doctrine of purgatory is another gross corruption of popery; this is borrowed from paganism, like many others of their corruptions, but they wrest some scriptures to support it, as 1 Pet. iii. 19. We shall examine this text by the rules of interpretation: It is evident, from the analogy of the text, that the spirit by which Christ went and preached to the spirits in prison was that spirit which quickened his body, and raised him from the dead; now that was not his soul or human spirit, but the divine Spirit, for only the divine power can raise the dead; that almighty power, which gave life at first only can restore it; by this spirit he went and preached by the ministry of Noah. The long-suffering of God waited in the days of Noah 120 years, for so long did he preach repentance and righteousness to that wicked and disobedient generation, whose spirits were now in the prison of hell; he preached not only by his words, but by his actions, in preparing a refuge for himself

and family from the flood; nor will this place serve to prove *limbus patrum*, for the fathers were not in a prison, but in heaven, Luke xvi. 25.

Some of the ancients thought that Christ's soul, after death, went to the infernal regions, and conquered the devil in his own dominions, and spoiled him of his prey; but it is not said they were brought out of prison. They also interpret 1 Cor. iii. 12. of the corruptions of venial sins, and of the fire of purgatory; but it is plain from the analogy of the text, that good and bad doctrines are there meant; the fire is also metaphorically to be understood of some severe trial of persecution, or the destruction of Jerusalem, or rather the day of judgment. He that holds the true foundation Christ, but yet builds a superstitious superstructure, having the true foundation, he will endure, but yet with difficulty and danger, as one that breaks through the flames when his house is on fire, and will lose all his labour of human inventions, corruptions, &c. superstitions in religion. As gold endures the fire, and the dross is consumed, so the divine institutions he holds will endure, but the human will not. Thus we see, that there's no foundation from the scriptures they alledge to support that doctrine; but though we find no such doctrine in the scripture, we will find it elsewhere; for it is the current notion of the Greeks and Romans, and other Heathens, as all who are conversant in their authors will see. Virgil gives the following account of it, *Æneid*, vi. ver. 740.

Spirits that are clogged by noxious bodies,

blunted by earth-born material sickly dying members, from this union and incumbrance, are subjected to various passions, as grief, joy, fear, desire; and being shut up in a dark and gloomy prison, lose sight of their native skies; nay, even when with the ^{last} ~~best~~ beams of light, their life is gone, yet not every ill nor all corporeal stains are quite removed from these unhappy beings; and it is absolutely unavoidable, that many vicious habits, which have long grown up with the soul, should be strangely riveted therein; therefore are they afflicted with pains, and pay the penalty of their former ills: some, hung on high, are spread out to whiten in the empty wind; in others, the guilt not done away is washed out in the watery abyss, or burnt away in fire. We have each of us his dæmon, from whom we suffer till length of time has done away the inherent stain, and hath left celestial reason pure from all irregular passions in the soul, that spark of heavenly fire, in its original purity and brightness simple and unmixed; then are they conveyed into elysium, and they who are the happy few possess the fields of bliss. Thus we see their chastisements are supposed to be of three kinds, according to the nature of the stains and pollutions with which the souls were infected. If their stains were more slight and superficial, they were bleached away in the wind, or washed away in the water, but these of a deeper die were burnt out by fire; all these are purifying, and used as emblems of moral purity. As the ghosts of the dead are supposed to haunt and disturb the living from whom they suffered injuries, so here

they are said to suffer punishments by dæmons or manes, fiends and furies; but the tormenting dæmons of the other world are the stings and remorse of conscience. *N. B.* When the soul leaves the body, it loses the appetites and desires for its enjoyments; as when one loses sight or hearing, he loses the desire for sounds and colours: but how the material elements of air, water, and fire, can purify immaterial spirits, is a problem.

The scripture speaks only of two places for departed spirits after death, viz. heaven and hell, and the society of God and angels, or of devils. And as for the middle region, or purgatory, it is not to be found in God's creation; but by means of this fable they can have what money they please; as it would be a mortal sin for any to retain a farthing and leave their friends in purgatory; it is the richest fund the church possesses. As for the stories of putting into the coffin a candle to see, a hammer to knock at the door, and a sixpence to pay the porter, and praying them so far out for so much, and thus procuring their release by degrees, as the head, shoulders, &c. I shall pass them over. Repentance is the true purgatory. The fathers, with their fertile fancies, allegorized the penitent's state of mind, representing it as a place, which may perhaps have induced the papists to take their allegory as a real representation; they represented it as a dark subterraneous vault, or deep cavern under ground, in which they were tortur'd on a wheel and rack, and scorch'd with fire; representing thereby the stings of horror and re-

morfe, the rack and anguish of a guilty conscience, the horrors of divine wrath, and the curse of the fiery law present before them. And in like manner, the poet personifies repentance ;

She, in a doleful thorny arbour, sat,
Weeping alone her miserable state ;
Her eyes would seem dissolv'd in briny tears,
Which flowing forth water'd the tender grass.

Repentance is an emetic to the mind, making it vomit up the deadly poison it swallowed down.

Affliction is another purgatory, to purify the mind from sensual affections, and earthly vanities ; it shewed the wisest of men the vanity of all earthly enjoyments, that its pleasures, riches, honours, pomp, and glory, &c. can afford no comfort in time of greatest need, in distress, old age, and at death. Every youth should read the book of Ecclesiastes every week, as an antidote against the snares of the world ; it is the true natural philosophy. Death is also another purgatory, though only for the body ; which will be purified by death and the resurrection, from the dregs of earthly dross, and such gross materials, as flesh and blood ; and will not thereafter be subject to dull and heavy hours of sleep, or hunger, thirst, weariness, the seeds of diseases, decay, old age and death ; but be pure and transparent like the light, and shine like the sun, and flourish in immortal vigour and youth, Matt. xiii. 43. 1 Cor. xv. 50. Phil. iii. 21. All sins are remitted in justification, either virtually or actually ; and they are actually pardoned, when actually repented of, and there's a final absolution,

by a particular judgment of every one at death ; and a public judicial acquittance in the day of judgment.

Matth. xii. 32. is either to be understood in the same sense as Heb. ii. 5. signifying the gospel dispensation, which was yet to come when Christ was on earth ; or it is a proverbial phrase, as the Syriac scholiast observes, like the examples he gives : They that labour under a disease of the tongue cannot be cured, neither in this world nor in that to come. To the same purpose are the following phrases, He spoke neither good nor bad, *i. e.* nothing ; Neither on the right hand nor on the left, *i. e.* no where. And this text must be explained by the supreme rule of interpretation, the analogy of faith, or scripture-doctrine ; and there is no countenance for remission after this life any where. The Jews had imbibed many notions from the Heathen philosophers, particularly the Platonic ; and though Judas Maccabeus had such a notion as praying for the dead, as the Apocrypha is not of the canon, it is nothing to the purpose. The scripture speaks of an immediate transition from this world to either heaven or hell, and knows no such middle state as purgatory, Luke xvi. 22. 23, 43. 2 Cor. v. 8. Philip. i. 23.

I apprehend that I have now considered the chief absurdities of Popery. I shall soon conclude this subject, lest I weary the reader. As for their vows of celibacy, if they unite chastity with them, they are more like the celestial state, Matth. xxii. 30. ; and it is questioned, if Gen. i. 28. ix. 1. be now in force, as the earth is so

replenished that they are destroying one another by wars and oppression, and seizing one another's properties by violence; so that it is a question if such a vow be unlawful now, that it were therefore better to break it than to keep it: and as clerical celibacy is not a precept but a council of the church, to keep them free of worldly cares and affairs, it is highly praise-worthy, if it be not imposed and made a law by custom. Tho' Paul had no wife, yet all the apostles were not so, for it is certain Peter had one, Mat. viii. 14. and it is no where said he put her away, as they alledge. Paul commends celibacy, 1 Cor. vii. especially in times of persecution, when they had no certain dwelling-place, but he does not command it; but the Arabian proverb is good, *Melius est uxorem ducere, quam uri in concupiscentia.*

10th. There is another heresy we must yet consider, viz. not keeping faith with heretics, which makes them utterly unfit for commerce or society with any but those of their own profession. Though worldly business and religion are different things, yet they thus confound them, and by this principle they commit perjury and rebellion, in breaking oaths of allegiance, and persecution, murder, &c. as of John Hufs, &c. &c. In this, and many other things, they act directly contrary to the command of God, 1 Pet. ii. 12. Rom. xiii. i. The Israelites kept faith with the Gibeonites, though they were imposed on by them.

Popery is a mixture of all religions, and has some things more absurd than any religion. Purgatory is from the Pagans, as has been already

observed. *Lumbus Infantum* is the Mahometan araf. They have four subterranean, or infernal regions, viz. hell, purgatory, the limb of infants, and the limb of the fathers, that died before Christ arose and ascended to heaven, to lead the way to them.

The canonized saints and angel-mediators, and the duleia worship given them, are analogous to the inferior deities and idolatries of the Heathens, or like the Israelites worshipping the Lord together with the golden calf in the wilderness, and Jeroboam and the ten tribes worshipping the calves. They give the Virgin a higher degree of worship than the rest, which they call *hyper-duleia*, and say, that it is only the Heathen idolatry that is condemned in scripture, and that idols are images of what is not, so the image of God, &c. are not idols. Their sacrifice of the mass, festivals, altar, holy places, musical instruments, &c. are analogous to the Jewish ceremonies that are abolished, Col. ii. 8. xvi. &c. Gal. iv. 10. v. 1. Heb. x. 10, 14.

Pardoning sin is assuming God's prerogative, and giving indulgences to commit sin, even parricide, if for the interest of their church; and also holding it a high virtue, is making vice virtue, and virtue vice, and disannulling the eternal law, which God cannot do, 2 Thess. ii. 4.

Heathens are so shocked at transubstantiation, that their philosophers hold Christians the most absurd monsters in the world, to eat the God they worship. Hence the story of the Pope in his travels through the inferior regions being denied access to the palace of Pluto by the por-

ter, lest he that eat his god above might eat the devil below. Popery is a novelty, the most of its absurdities were but matters of opinion before the council of Trent, which made them articles of faith in 1545 : and the first bishop of Rome that obtained the title of Pope was Boniface III. about 606. Christianity is 600 years older than Popery.

In the days of yore there lived a tyrant called Procrustes, he thought himself to be of a proper stature, and measured all men by his standard ; those that were shorter he stretched to his full length, and cut off the feet and legs of such as were longer. Popery takes away the liberty of the exercise of private judgment, and requires implicit faith and blind obedience to the church, as if the Pope were God, and therefore lord of the conscience : he denies mankind the use of their senses and reason, and requires them to act contrary to them. That apology will not serve at the last judgment, that tho' they acted contrary to their senses and reason, and the word of God, they are not accountable for it, but the church that required them to do so : every man must give account for himself, and therefore should judge for himself, 2 Cor. v. 10. Col. ii. 18. 1 Cor. xi. 13. It was observed before, that no person, church, or nation, is allowed to be a judge in their own cause, for they would justify themselves and condemn their opposites, Prov. xviii. 17. The Jews have strictly observed the conduct of Christians in all ages, and they are equally averse and opposite to all parties, and therefore are the most neutral and unexception-

able judges ; and they declare, they can never join the Christian church while there is idolatry in it, for they abhor it above all crimes, and say of every calamity that befalls them, that there is a part of the punishment of their first idolatry, the golden calf, in it. They abhor Popish idolatry, and their female god. However, it is probable, that as mankind become more and more enlightened by the progress of learning and knowledge, that the darkness of Popery will disappear : it seems to be doing so gradually ; persecution and the inquisition, the most infernal wickedness, are mostly gone : the Pope has lost his temporal power and supremacy over princes, and is confined to ecclesiastic matters ; and what is most strange, most Papists now disdain to be called by his name, which was once their glory, so that he will soon be reckoned Satan's vicar and vicegerent, and not Christ's. They now begin to deny many of their absurdities, as absolution, not keeping faith with heretics, &c. being ashamed of them.

rmud
xch We come now to consider the reformation, and the Protestant church, which the church of Rome brands with the odious epithets of heresy and schism ; *1st*, the Protestant doctrine, they call a new doctrine, and heresy, though, as Calvin observes, in the dedication of his Institutions to the French King, there is nothing new in it, (but to these to whom Christ and the gospel are new,) being the doctrine of Christ and his apostles ; and therefore as the reformers were bringing no new doctrine, but only restoring the old

and true one, they needed no extraordinary mission or miracles to confirm it; though they may indeed be reckoned evangelists, as Calvin observes, for the great work they did, of restoring the gospel; which, considering the opposition they had to struggle with, was an extraordinary work, countenanced and carried on by providence. *2dly*, They brand the separation from their communion with the odious epithet of schism; and declare, that as the Protestants have cut themselves off from the union and communion of their church, which they hold to be the only Catholic true church, they are like a member cut off from the body, or a branch cut off from the vine, which must wither and perish.

Schism, we grant, is a dangerous error, or, as a certain Protestant calls it, a damnable sin. Error in doctrine, or superstition in worship, are but like diseases in the body, but schism rents, or tears it to pieces, and thus by renting it is the destruction of it. That the great apostle is of this mind, is clear from his exhortations to unity and forbearance to the Jewish and Gentile converts, and particularly from the first Epistle to the Corinthians. The Corinthians had fundamental errors in doctrine, in denying the resurrection, and gross immorality in practice, without discipline exercised, and they also associate with idolaters at their feasts; yet the thing he first and principally condemns is schism, 1 Cor. i. 10. (See Boston's Sermon on it, shewing the evil and danger of schism.) It is indeed the most dangerous thing, as it prevents refor-

mation by destruction. For division, in either the church or civil society, is the ready way to its destruction ; and the political rule of an enemy is, divide, and you'll overcome and destroy. A kingdom divided against itself cannot stand. If the parties fight against, and devour one another, they save that trouble to the common enemy. But the next question to be considered is, what schism is. It is a causeless separation, or a separation without sufficient cause. A division without a difference in religious matters, or in the constitution of a church, viz. in doctrine, worship, or church-government, (which however unaccountable, is sometimes the case,) is evidently a total schism : But a division or separation without a sufficient cause, is also a schism ; and what a sufficient cause is, let Turretine, the standard of controversy among the reformed, determine. He declares, that error in doctrine, gross corruption, or idolatry in worship, and tyranny in church-government, are just causes of separation ; but then he explains what degree of these he means, that it is not for a light or lesser error in doctrine that separation is to be made, but for more destructive capital errors, that strike at the heart of salvation, and foundation of faith. And for corruption in worship, it is not for light superstition, but gross superstition, or manifest idolatry ; and as to corruption in discipline, it is not for some disorder, or acts of tyranny, but cruel, oppressive tyranny continued in, and intolerable persecution, both bodily and spiritual, that a secession is to be made. And he asserts, that a person can-

not have God for his Father in heaven, that doth not acknowledge the church for his mother on earth; nor can he have union with the head, that despises and withdraws from communion with the members of the body of Christ: and though some errors be favoured in a church, if they be not fundamental as to saving faith and holiness; and though there be some vain superstitious rites in her worship, if they be tolerable, and do not deprave the conscience; and though in government, or the administration of discipline, some sin or defect take place, yet we cannot presently make a separation, without an unjust and rash schism, *prima disputatio*, S. 11, 12. And Calamy, another famous reformed Calvinistic divine, gives it as a rule, to keep communion with all those churches with whom Christ keeps communion: if we forsake the communion of a church that Christ has not forsaken, he will forsake us. (Preface to his Godly man's Ark.)

Shields, another famous Calvinistic divine, on church-communion, observes, that total separation from a church, or a minister, is equal to the highest church-censure; and he also observes, that there was no warrant to separate from any church mentioned in scripture; tho' the Jewish church, in our Saviour's days, and these of Corinth, Galatia, and the seven churches of Asia, were very corrupt; and all that was required of the godly, by the prophets, was not to join the idolaters in their corruptions and defections, but to join them in the worship of the true God at the temple.

The faults of our fellow-worshippers cannot hurt us, or having communion with sinners, if not in sin ; communion in a wrong way, or in a right way on sinful terms, must be interpreted and understood by the rules of these great authors ; what degree of error there is in the way, or in the terms. There are just two texts that require separation, 2 Cor. vi. 17. Rev. xviii. 4. ; the one is from Heathen idolaters, and the other is from Babylon, or something as bad, as it literally was, for tyranny and idolatry.

Thus I have given all the strength to the argument against schism that it can have, or that the Papists can require ; as I would always give the adversaries full justice, or every advantage they can justly claim a title to ; and if my cause cannot stand its ground, when it gets nothing but strict justice, I would give it up as wrong ; but every cause has a title to a fair hearing, and the greatest criminal has a title to fair and impartial justice. To condemn unheard or unjudged, is the proverbial character of a certain place, noted thereby for injustice. The next thing to be considered is, whether or not the reformation was attended with a schism by the Protestants ; for that it was not attended with heresy, is plain, unless the Bible, which is the rule of orthodoxy, be reckoned heresy ; for what are called Protestant, and more strictly Presbyterian principles, are to reject every thing in religion that has no foundation in scripture. Calvin, who was a great lawyer, and is generally reckoned a solid judicious divine, considering the evil and danger of schism, and how it was view-

ed by the chief of the fathers, as Jerom, Augustin, &c. was sorely distressed about separating from the church of Rome, and would not have done it, unless he had been driven to this dilemma, that he must either do it, or conform to them in all things. Had he been allowed to teach the doctrine, and perform the worship that was agreeable to the word of God, and his own conscience, he would not have separated from it; but that liberty and forbearance, which the apostle recommends to the Jewish and Gentile converts to exercise, and not impose any thing on one another, was not to be enjoyed; for he must either teach their doctrine and worship as they do, with both transubstantiation and the unknown tongue, &c. or he could not remain in their communion; and as the church of Rome had made a schism from the true doctrine and worship of the gospel, and imposed her corruptions on all her members, as a term of communion, separation could be made from her without schism. The authors on this subject are almost numberless; all the reformers wrote on it, and all polemical authors. For a full view of it, see Luther, Calvin, the Preservatives against Popery, and Morning exercises against it, Chillingworth's Religion of Protestants, Stillingfleet's Grounds of the Protestant Religion, Fowns on Christ's three Offices, Pool's Nullity of the Romish Faith, Tillotson's Sermons, Gavin's Master-key to Popery, (he was a convert from it,) Owen's chambers of Imagery in the Church of Rome, Turretine, Pictet, &c. &c. On the Popish side, see Bellarmine, their most learned, ex-

tensive, and liberal writer, and who states the arguments comparatively fair; and instead of all the above, see Amefius Bellarminus Enervatus, for answer to him. But what gives the church of Rome the greatest advantage against Protestants is their own divisions and intestine discords, with which she upbraids them, as well as with separating from her communion; being distracted into endless divisions and parties, that do nothing but perpetually contradict and plague one another. And it is a maxim, that opposite parties cannot all be right, but they may all be wrong; they have neither united with the Greek church, which is also in opposition to Popery, nor maintained union among themselves. Nothing has so much prevented the progress of the reformation, as the divisions and contending parties of Protestants, and made ignorant Papists say of them, as certain Heathen ambassadors said of Christians of old, being sent to inquire of Christians about their religion, and finding them contending and disputing with one another, they returned and said, that the Christians were not agreed among themselves what their religion was. It cannot be denied that this is a scandal to Protestants; it stumbles the serious and well-meaning, confirms the bad in scoffing at religion, and destroys the weak, Rom. xiv. 15.

We cannot dissemble the sorrow here which we expressed at the first view of the contentions and divisions that arose among Christians, viz. between the Jewish and Gentile converts; but yet, upon a strict survey of the matter, we will find, that Papists totally misrepresent Protestants

here ; for the different parties of Protestants are not opposite or contrary to one another, as they alledge, at least they all agree in opposition to the Pope. Luther and Calvin agreed in forty points, and differed but in one. They all agree in doctrine, for their articles, creeds, confessions, &c. are all for substance the same ; and this is a great matter, that they agree in the articles of faith, and rules of practice. But an objection arises here, Why do they use any other standard or rule of doctrine than the scriptures, when they condemn the church of Rome for making the church, and her canons, and decrees, as the articles of the council of Trent a rule ? If they make human compositions and authorities a standard, because the church approves and establishes them, or composes them, is not this making the church, and not the scriptures, the rule ? which is the very thing they condemn in the church of Rome, as being the sum and substance of the difference between them.

I have neither time nor inclination at present to discuss this subject, and yet I cannot pass it without saying a few things. It is argued in favour of confessions, that they are the only way to prevent heresy creeping into the church, for heretics interpret the scriptures as they please : but here they are bound to a certain set of articles ; and it is argued, that though the fathers might have desired the persecutors, who accused the Christians of principles dangerous to society, to look into the scriptures, or the New Testament, and see their principles, yet they rather chused to send out apologies expressed in their

own words, as being more compendious and explicit. But the chief argument in favours of confessions, creeds, and apologies, is this ; That there are many phantastic sects of Christians, of old and of late, who pretend to make the Bible their rule, as well as the rational and orthodox ; and the only way that the latter can exhibit to the world that they are not like these, or that all Christians are not fanatics, or Antinomians, is by publishing a sum of their doctrines of faith, and rules of practice ; and thus the principles of rational Christians are not only known to the world, to distinguish them and the Christian name from fanatics, but the principles of particular churches or communions are thus known to others, to see wherein they agree with them. The arguments on the opposite side are these : That making human compositions and systems standards and canons, or rules of faith, to be subscribed and sworn to, is certainly making the church infallible, which is the very error of the church of Rome : and Protestants involve themselves in a contradiction here, and a circle worse than that of the church of Rome ; for they hold, that all men, and all churches and councils, are fallible, and yet they declare that their confessions are without error ; now, upon their own principles, there must be errors in them, tho' they do not see them. But, to be short, it were certainly better to collect the sum of their articles of faith and rules of practice from the scriptures, and intimate in the preface that they take these just as they are expressed, according to the fifth rule of interpretation. The worthy Mr

Warden has compiled the best confession that ever the world saw, viz. his scripture system of divinity, in which he equally displays genius and judgment : but if they think that the expressions of the church, or of uninspired men, are more explicit and proper than scripture-expressions, then this is granting what the Deists contend for. It is reckoned the greatest blunder ever was made in any age of the church, to make human compositions rules of faith, or standards of doctrine, &c. Were there nothing such as these, there would be nothing but one Christian church ; but these are the partition walls that divide it into different departments ; and not only every established church, but every little sect erects one of these, or adds it to former ones, and lay more stress on these than the book of God. Thus the Tridentine articles make the church of Rome, the liturgy rubrick, &c. make that of England, the West.confession makes that of Scotland, &c.

A certain serious Christian, who determined to read no human writing, far less subscribe or swear to them, having a child to be baptized, desired a pastor of one party to do it ; he asked him if he agreed to his articles ? he told him, he knew nothing about them ; why then he could not get his child baptized. He tried another, and the event was the same ; as the good man told them he knew none of their terms of communion, as he read no book but the Bible, nor would he qualify to any of their communions but to the Bible only : and tho' they all owned he knew the scriptures, and was a sincere Christian, yet none of them could give him church-

privileges on their own terms. Thus true Christians that belong to the alone church of Christ, are shut out of all churches and communions of human establishment. A certain church indeed requires only every one's confession at admission in their own words, and compares it with the scriptures, to see if it is agreeable to them. And a certain party, that admit none into their communion who are not of the West confession principles, yet account it sacrilege, or profane superstition, to subscribe any human composition. In a word, human writings may be useful to read, but they are hurtful when made standards of doctrine, articles of faith, or rules of conscience or conduct. Yet, after all, there may be a political expediency for this according to the circumstances of certain times. Whoever would see a full account of this subject may read Dunlop's preface to the collection of Confessions, and a book called the Confessional. But to return to the prior point: The Protestant churches agree in rejecting traditions and the Apocrypha.

2dly, They agree in worship, as to the object of it, and only have some circumstantial differences in the mode of performing it; they all own but one Mediator, and two sacraments. Their chief difference is in church-government, which is more an external and political ecclesiastic difference; not so much affecting the laity, and the doctrine, and the worship they attend. We shall consider, 1st, the different establishments, and then the different parties that dissent from them. The reformed churches are gene-

rally distinguished into Lutheran and Calvinist, so called from these two great heads of the reformation ; only the established church of England cannot be wholly reduced to either of them ; she is Calvinistic in her doctrine, she is partly Lutheran in her church-government ; but far more hierarchical, and she is partly Lutheran and Calvinistic in her worship ; but also far exceeds them in attachment to forms, &c. The church of Scotland is Calvinistic in her doctrine and church-government, and was formerly so in her worship, viz. in the first period of the reformation, and is yet partly so. It is observed, that all the reformed churches, both at home and abroad, have a liturgy, or form of public prayers, administration of the sacraments, &c. but Scotland ; and she had one in the first period of the reformation, which goes yet by the name of John Knox's liturgy, the great Scots reformer ; but none of them arbitrarily imposed a liturgy to be universally and constantly used but England ; but left it to the discretion and choice of pastors to use it at pleasure, as they found it expedient for them. To have such a form of public worship and divine service is useful for beginners at least, to see the daily course and order, if they have not occasion to use it. Scotland indeed has a pretty large directory ; but to impose a liturgy to be constantly used by all, to the neglect of using their own gifts for the edification of themselves and others, is contrary to the design of divine worship, and checking the progress of devotion.

We shall consider the arguments for and against the use of forms, but it must be previously ob-

served, that it is only with regard to social worship that this contrast takes place: as for individual persons, in their private or secret devotions, if they are not sensible what are their mercies they should give thanks for, what are their wants they need to ask the supply of, and what their sins are they need to implore the pardon of, and what the evils are to which they are most incident; or, in the apostle's words, what are the sins that most easily beset them, and the temptations, snares, and dangers, to which from their situation they are most exposed, they must be void of understanding, and cannot be considered as rational thinking beings. Mental prayer, or the devotion of the heart, consists in a constant sense of mercies, wants, sins, dangers, &c. and is a continual prayer. No set forms can answer the progress of christian experience, difference of circumstances, and events of providence, either with regard to personal devotion, or social worship; therefore a devout heart is the best monitor: and one of the fathers informs us, that the primitive christians and churches had no other monitor but their hearts. I know it is argued, that prayer is needless, as it cannot move God to alter his purpose, to do what he did not design, nor can we give him any information. To this it is answered, that the chief design of prayer is not to influence God, but ourselves. Giving thanks for our mercies is expressing our sense of them, so as to impress that sense of gratitude on our own minds, to make us live suitably. Asking the supply of our wants, tends to impress on our

minds a sense of our dependence on the goodness of God, trust in him, and resignation to his will. Confessing our sins, tends to impress our minds with a sense of the evil and danger of them, so as to guard us against sin, and to make us fit objects for pardon. More particularly when we pray, Our Father, &c. it tends to impress our minds with a sense of the love, compassion, and goodness of God, and with confidence in him as a father, and also with benevolence to others, as children of the same father to promote their welfare, and with veneration for his Majesty and greatness, as in heaven. When we say, Hallowed be thy name, thy kingdom come, thy will be done, we do not mean to put God in mind of the affairs of his glory and kingdom, or of doing what pleases him, or that he will alter his purpose, &c. but we mean to impress our minds with a sense of his holiness, to engage us to be holy, and to promote the interests of his kingdom by diligence in duty, and patience in tribulation, &c. When we pray for the fall of antichrist, and Satan's kingdom, we mean to impress ourselves with a sense of the evil and danger of them, so as to guard us against them. When we pray, Give us our daily bread, we mean not to be fed by miracles, but to excite ourselves to a diligent use of the means of subsistence in pursuing business, with a dependence on the divine blessing and favour; and that we depend on his goodness. When we pray, Forgive, &c. we mean to impress our minds with a sense of the evil of sin, so as to repent of it, and abstain from it, and forgive those that have trespassed against us

when they repent, and thereby render ourselves the fitter objects of the divine forgiveness. When we pray, Lead us not into temptation, we mean to impress our minds with a sense of watchfulness against all opportunities and temptations to sin. When we say, Thine is the kingdom, we mean not to give God information, but to impress our minds with a sense of God's all-sufficiency, omnipotence, and excellence, to engage our minds to trust, reverence, and obedience, &c.

From this rational view of the design of prayer, it appears how contradictory and absurd their conduct is, who pray and do not endeavour, or perhaps do not intend to act consistently with their prayers; who pray, Lead us not into temptation, and yet run into it; who pray for pardon of the sin they do not intend to forsake; who speak or pray to this purpose, Forgive me this sin, but I nevertheless design to repeat it first opportunity—forgive me my trespasses as I forgive, &c. *i. e.* pour out vengeance on me, for I wish to do that on my enemies.

Three things concur to form prayer aright.

1st, The gift or the capacity of thinking, and expressing one's self.

2^{dly}, The grace, or a sense of the things prayed for, as gratitude for mercies we give thanks for, and sorrow for sins confessed, &c.; or if this be called the proper affection or disposition, it is to the same purpose.

3^{dly}, The spirit of prayer, or supernatural aid, and the divine influence from the hearer and object of prayer, as an evidence of acceptance in duty.

The divine influence only can excite our affections to pray aright, (the Heathens were sensible of this,) and these prayers that are performed by his influence or dictates, will be answered; it is an evidence or pledge of the return of such requests. There is this difference betwixt personal and social prayer; that in the first one attends particularly to his own private circumstances and case; but in social prayer, the one who is the mouth, or speaker, must consider and attend to the general circumstances of the rest, that is of mankind, and adapt himself thereto; and not to his own particular circumstances in extempore prayer.

Though this kind of prayer is more animating than the other, yet it has its disadvantages; the speaker may sometimes be more attentive to invent what may entertain the hearers, than intent on true devotion himself; and the hearers not so much intent on true devotion, as waiting with curiosity to hear what comes next, expecting to be entertained with it; and therefore are more fitly said to be hearing, than praying, or united in heart, offering up their joint desires; accompanying the one called the mouth with the desires he expresses, or consenting with the heart to what he expresses with the mouth.

The Jews called the minister of the synagogue the angel of the people, when presenting their requests in prayer to God; and the angel of God to the people in bringing his message to them when preaching; prayer was therefore held to be the most sacred solemn part of worship, being an immediate address to God, and the ex-

ercise of communion with him ; a great divine calls it the breathing of a Christian, or of one born again ; the flight of the soul ascending to the presence of God on the wings of faith and love ; strong desires, and devout affections ; the key of Paradise, or if that epithet belongs properly to Christ, the key of his treasures ; the prayer performed in the exercise of the faith of the operation of his Spirit obtains all its requests, as they are dictated by the Spirit. Forms of prayer have their advantages, as being known before ; all consists in composing the mind to perform them devoutly, or offer them up in sincerity. But the same form always repeated, besides not suiting new circumstances, becomes cold and languid. Though children in years or understanding should use forms, rather than pour forth indecent expressions, or use uncouth metaphors in social prayer, that may disturb the devotion of others. Metaphors indeed naturally and unavoidably introduce themselves into our language, and mix with our discourses, but they should be natural and easy in religious exercises. Dr Watts's little treatise on prayer, which is without forms, is the best prayer-book yet published, and should be perused by every one.

Prayer is the principal means for improving the mind in dispositions meet for a better world. But to return to the former point,

of The churches of England and Scotland have gone both to extremes ; the one in enjoining the constant use of their liturgy and forms by acts of uniformity, and *and* ~~therefore~~ it is agreeable to

the word of God, which no body can do that has seen both ; and the other, in totally rejecting what might be otherwise useful, and foreign churches are a medium between them. The church of England indeed allows one extempore prayer each day, but it is either short or seldom used, and often written and read, and often only for the Bishop, the Lord of the diocese. The other differences among Protestant established churches are in ceremonies of worship, &c. and church-government. Some Protestant churches, particularly the English, use ceremonies in worship which others think relicks of Popery, not reformed or purged out ; and contrary to the purity and spiritual simplicity of Christian worship ; as musical instruments in praising God, which was the Jewish mode, and was symbolical and emblematical of the internal melody of the heart, as their purifications were of internal purity ; and not suitable to the evangelical state, nor authorised in the New Testament, or by the example of the apostles and the primitive church : under the same argument fall responses, parts of music, &c. which are external pomp, contrary to the purity and simplicity of the gospel-worship, which requires only one part of music for unison or uniformity. Another difference is about holy days, chiefly used in the English church, as the feasts and fasts of the church, saints days, lent, vigils, &c. Charles Owen, in his address to the moderators of the church of England, enumerates these holy days, and finds, that they occupy just the half of the work days, that is three days *per*

week, one time with another in the year. Now there is neither precept nor example for observing any days but the first day of the week, Acts xx. 7. 1 Cor. xvi. 2. Rev. i. 10. ; and the apostle condemns the observation of such as Jewish, Gal. iv. Col. ii. 16. ; and it is found, that these days juggle out the right observation of the Lord's day ; as in Rome, only canonical hours are kept holy, and in England, only the hours of public worship ; and the book of sports was a shame to a Christian land. If they desist from their ordinary callings, they do much worse, as they make it a day of sports, games, diversions, settling accounts, visiting, &c. ; whereby it is rather devoted to the devil than God, and more wickedness done on it than all the week.

The Sabbath is the sum of religion, and these that observe it not, may, without breach of charity, be said to have none. The rule is, to do nothing on it that can be done before, or delayed till after, except works of piety, charity, mercy, and necessity, Isa. lviii. 13. See Willison on the sanctification of it. It is just and reasonable that we devote a part of our time to the author of all our time for his honour and worship, and not rob him of the day he has chosen ; and that we also occupy a part of our time more particularly in improving our minds for a better state, as no work can be done without time to do it in. The argument for the addition of holy days is, that they were appointed for promoting religion, as weekly sermons would not be sufficient to support it ; but the Author of religion, and head of the church, surely knew best what was need-

ful to support religion, and this is pretending to be wiser than he.

The substituting godfathers and godmothers in baptism in place of parents is complained of as robbing them of their natural right, and removing the charge from them to whom nature has committed it, and entrusting it to strangers; and leading them to make vows, and come under obligations, that many of them cannot perform. Were these only taken as sureties for the parents performing their duty it were well, but putting them in place of parents is equally contrary to reason, nature, and the gospel. Using the sign of the cross in baptism is also considered as a popish ceremony, there being no word of it in the institution; and kneeling at the Lord's supper looks like worshipping the elements, and so believing transubstantiation, like the Papists. Christ and his apostles received it in their usual table-posture; but as it is allowed to be a solemn act of worship, kneeling being the most humble posture, suits it best on that account, or standing, which is also a reverential posture. Bowing or kneeling at the name Jesus is scrupled at also, as they do it not at the name Christ, or any other of the divine names; it seems therefore superstitious, and they can give no reason for it.

Reading some Apocryphal books in the church, as is done in England, and not owning them as inspired, is more inconsistent than the practice of Papists. Confirmation, as it is used in the church of England, is also objected to as superstitious; but the superstition of it lies in the manner of its performance. But the Lord's

supper is the best confirmation, as Calvin observes. Using the ring in marriage is also objected to, as a ridiculous ceremony in the church of England; the consent of parties being that which constitutes marriage. In short, it is evident to any that will compare them, that the English prayer-book was collected out of the Popish mass-book, leaving out the idolatry, and retaining the superstition, which was designed to entice Papists, but did not serve the end; as the church of Rome's retaining Pagan superstitions was designed to entice others, and please them that were already profelyted. It was not the having a liturgy and forms that gave cause to dissenting, but the absurdity of retaining Popish ones. Many of them are so absurd and ridiculous, that it is wonderful they are not ashamed of using them. There was indeed a proposal for reforming, or amending the liturgy: it is also defective. The litany has the air of blasphemy, and cannot fail to shock any rational pious ear that was not bred up with it; so that it be natural and reconciled by custom, which sanctifies the greatest absurdities. The funeral service, which deposes all in sure and certain hopes of a blessed resurrection, is impious. This is an easier way for a bad man to get to heaven than by penance and purgatory, &c. in the church of Rome; and it most uncharitably classes unbaptized children with self-murderers and excommunicate persons. The form of absolution is gross, and has the air of popery. The prayers of the church are short, abrupt, and incomplete. Those of the primitive church were long and entire; but their's are broken

into parcels for the several things; toss'd between the priest and the clerk, and, as if they had forgot something, they go back again. They are rather like graces, having little more than a preface and a conclusion, still repeated, which is indecent. But they are now falling off from their ceremonies, &c. as they observe few holidays for public service but Christmas and Easter; and there is a general prejudice against godfathers, &c. in baptism, so that primitive simplicity is gaining ground.

The church of Scotland ran to the other extreme, in rejecting what was abused by others, *Scot* as a liturgy and a funeral service, &c. All nations had funeral solemnities, which indicated their belief of the immortality of the soul, and of a future state of happiness and misery; and Christians thereby indicated also their belief of the resurrection of the body. It is a solemn striking scene, and a fit season to impress people with a sense of death and eternity, and of the necessity of a proper preparation for it. And it is the practice of that very church to employ fit seasons, as of affliction or sickness, for instruction, when mankind will be disposed to listen to it. But because the church of Rome prays for the dead, they rejected the proper solemnities at the burial of them; and also the doxology, because it is superstitiously used by the church of Rome, though it is the very characteristic and mark of Christian praise, and was used by all Christians from the commencement of Christianity. The objecting to it as a form is equally against the blessing, and likewise the usual con-

clusion of all prayers, to which the doxology is exactly parallel, as the conclusion of praise.

Another great defect, impropriety, and absurdity, in some reformed churches, as these of Scotland and England, &c. is using Jewish psalmody, which is conforming to the Jews in praise. If the New Testament, which contains the gospel clearly, is more excellent to read than the Old, which contains it only veiled under types, figures, &c. it is surely more excellent to sing. The book of Psalms is only a part of the Old Testament put into verse, and suits only moral and devotional subjects, but not evangelical ones, and does not suit the Christian church; it is going back under the veil of the Old Testament, and not suitable praise to be sung by Christians. The pastors of the primitive church often composed hymns suitable to the subjects and occasions; and if individuals have the choice of the words used in extempore prayers, why not also the direction of the praise, and the words to be used in it? As the prayer after the discourse is agreeable to the subject of discourse, so should the praise be for uniformity and propriety at least: but this cannot be the case without putting the greater part of the Bible into verse, or else composing hymns on all divine subjects. This is excellently done by some ingenious pious authors, particularly Dr Watts. The church of Scotland has appointed a very scanty number of hymns, mostly selected from him, as an addition to her psalmody, and not one among them for baptism, and some other ordinances and occasions. It is very strange, that she has

not rather adopted the whole of his hymns, or psalmody. There are also four gospel-versions of the Psalms, of which Dr Watts is the best, which are so well imitated in the language of the New Testament, as to suit the Christian state, according to the apostle's key, Acts iv. 25. Heb. ii. 6.

These and his hymns are used by the Dissenting church of England; which was the bulwark of the reformation, and is the most learned respectable part of the reformed church, the church of Geneva and the late reformed church in France not excepted. The Westminster assembly, that most august council since the apostolic synod, consisted of English Presbyterians, and is the fountain of the present constitution of the church of Scotland; but she has been backward to follow the example of her mother in this essential piece of reformation, and has totally neglected the doxology: and the Scots Dissenters keenly oppose all such reformation, and rivet the people in their prejudices against it, in order to gratify their humours; as mankind are violently attached to antiquity, though they are as fond of novelty, where it does not interfere with antiquity. The present version used in Scotland was made by Rouse, an English dissenter, and was introduced in 1650, as being better than the one then used; though it is one of the worst, as it never illustrates, but often obscures the subject. And Papists justly observe, that singing many parts of the Psalms, and reading many parts of scripture in the church, (as in these churches where the Bible is read yearly) which the peo-

ple do not understand, is no better than their unknown tongue.

Another great impropriety used in most places in Scotland is reading the line; this, it seems, was introduced by Popery. When the people were not allowed the use of their Bibles, they said to the priests, How shall we do at church? we cannot sing wanting our books! The priests replied, We will read the line to you. But now, when the reformation has restored the use of the Bibles, the reading the line should be laid aside as a relic of Popery; as it greatly interrupts and mars the harmony in singing, and the exercise of devotion, and gives opportunity to people to gaze at those coming in, or at any object; which is also occasioned by extempore prayer, when they have not to look at their book; and a wandering eye indicates a wandering heart. It is perfectly absurd to read the line to those that can read it themselves, and have it before them.

Another indecent improper thing used in Scotland is sitting when they sing, as if singing were no part of divine worship that required a reverential posture. The voice has much more freedom to sing in standing than sitting. It is strange this piece of reformation has not taken place, that they may sing as other churches do. Not long ago they sat in some places in time of prayer. Kneeling is indeed the most humble posture for prayer, but standing before one that is revered is also decent.

ch Having considered the doctrine and worship
ment of the reformed churches, we proceed next to

consider church-government, which is the greatest subject of dispute. (As for the surplice, and other parts of episcopal dress, some of them are remarked as ridiculous and superstitious, as the corner'd caps, &c. See Charles Owen. But as for the difference of a black or white gown, it is a matter of indifferency ; and every office ought to have some distinguishing dress, if they mean symbols ; if black is a symbol of penitence, white is a symbol of purity.)

The church-government of the reformed churches is of three kinds, Prelatic, Presbyterian, and Independent. Under the first, the churches are called Diocesan, under the second, National, under the third, Congregational. In the two last, there is a parity, or co-equality among the pastors as to power and authority, and pretty much so as to labours and benefices. In the first there is a subordination, or superiority and inferiority as to power, and a very great inequality as to labours and revenues ; the great revenues belonging to those who have great power, and labour little. The question is, Which of these is the Christian form of church-government, or the New Testament-plan ? for there can be no model drawn from the Old Testament, though some, both of Papists and Prelatists, pretend otherwise ; and indeed each of them find their own mode in it ; the first, by making the High Priest answer to the Pope, and the other priests and levites to the inferior clergy ; and the second, in making the High Priest answer to the Bishop, the other priests to their priests, and the levites to the deacons. But then this

order was not moral, but typical, and ceremonial, as also their dress and actions were ; and in allusion thereto Christ is called our great High Priest ; for the high priest, his robes, the temple, altar, sacrifices, and the whole of that service, was typical of Christ and the gospel, as was observed before ; the synagogue was moral, and answers to the Christian church. The question then is, Which of these forms of church-government can mostly be deduced from the New Testament ? A certain dignified clergyman, of a neighbouring church and nation said, he did not see that any form of church-government, that is in the world at present, could be wholly deduced from the New Testament ; and though he was a member of that church, he would not say it was the best one, and one of a different church and nation said the same.

Before the middle of the second century every church was a little state, governed by its own president and college of Presbyters ; and different churches were united by no tie but that of brotherly affection, communion, and correspondence with one another, in the fellowship of the gospel ; having the same ordinances, doctrine, and worship ; one Lord, one faith, one baptism, &c. and maintained a unity of spirit in the bond of peace ; and when any matter of public or general concern required a deliberation, a public convention of the whole church convened and decided it, as in the Apostolic council at Jerusalem. This was the case till about the middle of the second century, when provincial churches began to be formed, and

then the whole face of the Christian church assumed a new aspect.

Provincial churches, consisting of a number of individual or congregational ones, whose church-officers assembled in classical synods or meetings, and thus formed a public body, began first among the Greeks, and soon became universal; and the president of a provincial church was called Patriarch, &c. See a demonstration of the Christian form of church-government, from the New Testament, and the Apostolic and primitive church, entitled the Divine Institution of Bishops, having Churches, consisting of many Congregations, examined by Scripture, by Alexander Lauder minister at Mordentown; in which he collects all the places where church is mentioned, and shews that it either means the universal church, or a particular congregation; for he proves from the Acts, Epistles, and antiquity, that the church of Jerusalem met in one place, notwithstanding the great number of Christians there mentioned; as did also the Christians in all other places, as Corinth, Rome, &c. the 3000 and 5000 converts at Jerusalem were mostly strangers occasionally met there, and not residents. It is said the Protestant church of Rowen in France had 25,000, and that of Charonton 50,000 members; and Baxter says, the parish in which he was born had 60,000 persons in it; and he says, he preached to 6000, who all heard him. And to what great multitudes of the people and military did the Grecian and Roman orators and commanders harangue. These scripture churches had all the full power

of discipline and jurisdiction within themselves, and managed their own affairs by the parochial Presbytery, and were congregational churches, independent on each other ; but they were parts of the universal church, and dependent on it, in what concerned the whole church, as the important difference that took place between the Jewish and Gentile converts, Acts xv. And the pastors were dependent on councils ; they seemed to differ from modern independency chiefly in this, that those of one congregation cannot have communion with another, but must be dismembered from the former if change of residence require them to be in communion with another, and receive the sacraments, &c. ordinances, as members of it ; so that their congregations are not parts of the whole body, but each is a whole or universal.

~~Independent~~ The fact is, that dissenters, as the primitive Christians were, are naturally independents, and though the Scots ones may pretend otherwise, yet it is impossible ; for they may depose one of their number from the office, yet his congregation can keep him, as has been the case in some instances, and shew that they have no power over them, and can do no more than cut off their pastor from the class or presbytery ; but when one is cast out of an established church, he is not only cut off from being a member of the class, but his congregation can neither give him the church to preach to them in, nor the benefice.

As for modern independents, that call themselves such, the power they exercise so far, as it

is authoritative, is only congregational; as they hold that every congregation is a compleat independent church, having full power of discipline, as well as of dispensing the word and sacraments, lodged in itself; and all other power is only consultative, for they consult with one another, and hold councils for that purpose. Here they seem to be too limited in their jurisdiction; for the apostolic synod at Jerusalem exercised a jurisdiction, power, and authority over all the church; but what is most illiberal in their plan is, that the members of one congregation cannot receive the sacraments in another, till they be cut off from the former, and join the other. Now it is certainly proper, that all christians on earth join together in the celebration of the ordinances, if they could all assemble in one body, as they have but one Lord, one baptism, &c. Eph. iv. 4. Nay, it is proper that all the world should join together, to worship their one Creator, as children of the same Father and family, and hold communion and fellowship with one another: Only to preserve order, every congregation, or flock, that is, as many as can conveniently assemble together, must receive the ordinances from their own pastor, to avoid the confusion that might ensue by wandering from one congregation to another; or, in case of his inability at the time, they should receive a petition from him to another, for every steward should supply his own household, that they need not to go from their own to others to seek supply. Thus far independency must take place. The great Dr Owen, who was a moderate independent,

and loved the presbyterians as brethren, saw no foundation for national churches more than for diocesan ones, in the New Testament. though he saw foundation for equality among pastors. The question indeed is, What are the boundaries of a diocesan, or of a national church? If the extent of the one be a county or province, and that of the other an island, or continent, or state, under the same civil government, Scotland, Switzerland, and Holland, &c. are national churches; but Campvere in Holland was made a part of the church of Scotland, though beyond the seas.

We shall examine the New Testament, in order to see whether the equality, or subordination of pastors, be the christian form of church-government.

And, in the first place, Christ chose twelve disciples, whom he called Apostles, whom he vested with the same power and authority, and to whom he gave the same commission, both when he sent them first out to teach, and work miracles for a time, and also when he gave them an unlimited charge after his resurrection. He chose also seventy disciples, and sent them out, as he did the apostles at first, vested with the same power; they were not commissioned by the apostles as being subject to them, but had their commission immediately from Christ himself; but their office seems only to have been temporary, and wholly to have ceased with their first commission; and had not the apostles commission been renewed after his resurrection, it had also ceased as the seventy disciples did, for they had

the same power and authority to teach and work miracles; the seventy were perhaps the seminary of church-officers afterwards. Thus we see no foundation for inequality in the evangelists.

We proceed next to consider the Acts and Epistles; and in examining of them we must consider what orders of church-officers were extraordinary and peculiar to the apostolic age, and what were ordinary and perpetual. We have an account of the different orders in Eph. iv. 11. The three first orders were extraordinary, and peculiar to the apostolic age. The apostles, &c. had no successors in the extraordinary parts of their office, as in working miracles, &c. and in the ordinary parts of it every pastor and teacher is their successor. The apostles had an immediate call from Christ; Matthias and Paul were chosen, or called, after his ascension. Prophets were infallible interpreters of scripture, as well as foretellers of future events, Acts xiii. 1. xviii. 6. There were other evangelists besides the four, two of whom were also apostles; they were companions to the apostles in their travels, and assistants in their labours, as Philip, Timothy, Titus, Silas, &c. Pastors and teachers were ordinary church-officers, to continue through all ages of the christian church to the end of the world. Pastors seem to have been these that had certain flocks committed to their charge, and teachers these that had no fixt charge, but employed their talents in teaching wherever occasion required. Christ strictly forbid the aspiring after pre-eminency among his disciples, Luke ix. 46. Mark ix. 35. Math. xx.

25. ; and we find the apostles acting in parity in one apostolical synod at Jerusalem, and Peter subject to it, and sent by it, Acts viii. 14. ; and when the apostles dispersed through the world, they ordained pastors to succeed them at Jerusalem, &c. who acted in parity in a presbytery, Acts xi. 22. xv. 4. xxi. 18. &c. ; and no mention of a prelate over them, or any authority of that kind ; and in the synod of apostolic presbyters and brethren, Acts xv. we find the presbyters acting in parity with the apostles, for a pattern to future judicatories that were to succeed to the ordinary parts of the apostles office, as discipline, government, and jurisdiction, in which they were succeeded by all bishops, pastors, and presbyters ; these three names in scripture being different titles of the same office, and the presbyter being the highest standing office in the church, in which office every true pastor is the apostles successor, in confirmation of which both Peter and John, in their epistles call themselves presbyters. Bishop denotes oversight, as a watchman ; pastor, feeding, *i. e.* teaching, and government ; presbyter or elder, age and gravity, as an example, all different qualifications of one and the same office.

The church of Antioch, where the disciples were first dignified with the name of christians, was the next famous one to that of Jerusalem ; it had several pastors and teachers, and no prelate ; but they acted in parity, Acts xi. 29. xv. 2. xvi. 4. where we still find a plurality of pastors acting in equality. Paul and Barnabas ordained presbyters in every church, (and Titus in every

city in Crete,) Acts xiv. 23. Tit. i. 5. *i. e.* a competent member, forming a class, and acting in parity without a prelate.

Again, Paul and Silas planted a church at the city of Philippi, Acts xvi. and ordained several presbyters, or bishops, to feed and govern it, to whom Paul writes conjunctly, Phil. i. 1. and ascribes to none more power than the rest. They were surely parochial, or congregational, and not diocesan bishops, as there can be but one of the latter in a city; nor can there be a collegiacy of them, as that would be an equality opposite to prelacy, and it was but a small city, subject to the province of Thessalonica; had there been any other order of church-officers, he surely would not have made so great an omission as not to address and admonish them.

In Acts xviii. we find Paul founded a church at Corinth, that famous city; see the government he instituted in it, 1 Cor. v.; where he speaks not to any single man, or bishop, to censure the incestuous person, but to the rulers, in the plural number; whence it is plain they acted in parity, and had no prelate.

In Acts xx. we find a famous church is planted at Ephesus by Paul, in which we find a company of presbyters, or bishops, feeding and governing in equality. Paul, in his last and farewell charge to them, calls them sometimes elders, and sometimes bishops, or overseers, and commits the whole charge of the flock in doctrine and discipline to them in parity, Acts xx. 17,—28. when leaving them, never to see their faces more; so in his last direction anent church-go-

vernment, he gives them an equal commission, power, and authority. *N. B.* This was done in Timothy's presence, whom prelatists make bishop of Ephesus, without a word of his power over them, or of their duty in subjection and obedience to him. Would Paul have called the presbyters bishops before their bishop's face, and committed the whole charge of the flock to them as bishops, in his last charge, without the least hint of the relation between them and their bishop? The fact is, that Timothy and Titus were not bishops of any fixed diocese, but itinerant evangelists, as we find them still on journies, and never returning to Ephesus or Crete, Rom. xvi. 21. 1 Cor. xvi. 10. 2 Cor. i. 1, 19. Phil. ii. 19, 1 Thess. iii. 2. Heb. xiii. 23. 2 Cor. vii. 6. viii. 16. Gal. ii. 1. 1 Tim. iv. 10.

Lastly, We see what the government of the Hebrew church was, Heb. xiii. 7, 17, 24.; whence it is clear they had no pastors, but such as had the care of their souls, and laboured among them. *2dly*, That the government belonged to those that were their daily preachers, and watchmen for their souls. Nothing can be plainer from ver. 7. than that they who have the key of doctrine have also the key of discipline and government committed to them, that they who teach should rule the church. Christ committed both to all pastors, Matth. xvi. 19.; and tho' prelates would rob presbyters of one of them, yet it is plain from God's word, that ruling is as essential to their office as teaching, as they are therein called rulers, governors, bishops, or overseers, as in Acts v. 12. Heb. xiii. 1 Tim. v. 17.

iv. 14. a presbytery ordained Timothy. And, further, the powers of jurisdiction belongs to them. See Christ's direction, Matth. viii. 15. xvi. 1. where the church's representatives, or rulers, must be meant; for it cannot be meant of one man, but a society: the foregoing proofs seem to be unanswerable. It is an empty tale of Bellarmine's, that in the apostle's time the names of bishop and presbyter were common to both orders, and that the great mistake of the presbyterians is to argue from the identity of the names to that of the functions. The whole power, work, and office of bishops, is devolved upon them; and the community of things is a certain evidence of the identity of offices. They have both the name and power, as is evident from Acts xx. to a demonstration: and Tit. i. 5, 7. Paul left Titus in Crete to ordain presbyters in every city; and he shews their qualifications. Then, ver. 7. he says, A bishop must be blameless: this is no reason at all; if they are not the same, there is no connection between the antecedent and consequent, for different offices require different talents: the reasoning would be no less ridiculous than that every captain should be able to lead and manage a whole army, because such qualifications are necessary in a general.

In 1 Pet. v. the apostle not only exhorts to feed, but to do the office of bishops to the flock, *i. e.* to take the oversight; so that presbyters are not only called bishops, Acts xx. but commanded to do all those offices to the church that belong to bishops, as preaching, dispensing the

sacraments, ordaining, exercising government, jurisdiction, discipline; and what can diocesan bishops do more? It is as clear as the noon day, that God in his word gives presbyters the whole power and office of bishops; and prelates sacrilegiously rob them of the one half of it, viz. ordination and jurisdiction, or discipline and government, and only leave them the power of dispensing the word and sacraments. It is a new coined distinction of supreme and subordinate presbyters, that the higher order is the same as bishops, and a mere juggling. What makes any thing of divine right but God's institution? and what evidence can there be of that but some text of scripture? Paul speaks only of two standing orders, bishops and deacons, and calls these bishops presbyters, Phil. i. 1 Tim. v. 17. Preaching the word, and administering the sacraments, are greater than ruling and governing, as God's word declares, 1 Tim. v. 17. Dr Hamond, a great prelatist, is forced to acknowledge the truth here. If parity be of divine original and institution, then prelacy cannot be so, as they are opposite and inconsistent. The pastors of the flock are the scripture-bishops, Acts xx. 28. 1 Pet. v. Heb. xiii. 7, 17. 1 Thess. v. 12. *i. e.* them that feed and govern the flock, viz. congregational bishops. Hamond. The Holy Ghost's bishops were ordained in every city and church, Acts xiv. 23. Tit. i. 5, 7. 1 Thess. v. 12. They oversee all the flock, and pray with all the sick, James v. 14. Hamond expounds of bishops.

Their objections from scripture are chiefly three: the 1st is from the twelve apostles and

seventy disciples ; but this was partly answered before : and the learned Mr Sage, their advocate, gives up this, Vindic. princip. Cypr. age, as the seventy were not standing officers, but temporary missionaries, whose commission soon expired, and was never renewed, so they had no successors. The church could not be founded till Christ was risen, as it was founded on his resurrection ; and the twelve's commission had not constituted them church-governors, if it had not been renewed after Christ's resurrection. Sage. In what was apostolical and extraordinary the apostles had no successors. While the seventy's commission lasted they had the same power as the apostles : they were not subject to them, for they received not their commission from the twelve, as priests from bishops, but immediately from Christ, as the twelve did ; and they were empowered to do the same work as the twelve, and therefore had the same power and authority to teach, baptize, and do miracles ; and if the subject presbyters were the successors of the seventy, they could not have power to dispense the Lord's supper, as that was not given to the seventy.

Their second objection is drawn from Timothy and Titus pretended prelacy in Ephesus and Crete, exercising the power of ordination and jurisdiction ; but it cannot be proven that they had the sole power of it, no more than that they had the sole power of preaching, as they were appointed to do both, 2 Tim. iv. 2. ; but the case is this, only Timothy is written to, as being there at that time, and being the chief person in the presbytery, who presided in it while

there ; but what was observed in Acts xx. overthrows all the arguments for his prelacy, brought from the first Epistle, where they chiefly or only lie, for it was written when Paul was at Macedonia, before he came to Miletus, where he met with the presbyters of Ephesus, and gave them his farewell charge, declaring them the sole bishops of the church. So all the directions to him were as to an extraordinary unfixed officer, sent on a special occasion, to return when he had done his business, 1 Tim. i. 3. If he had been fixt bishop of it, this had been a reflection on him ; he was not a fixt pastor any where, but an evangelist, 2 Tim. iv. 5. and so was Titus, as we still find them on journies, absent from their pretended dioceses, to water the church where need required, and never find them return to Ephesus or Crete after they left them ; they were the apostles assistants, attending on them or sent by them. And in the Epistles to them, the apostle confounds the names and offices of bishops and presbyters, making them the same, which he would not have done if they had been different and unequal. Timothy and Titus had temporary offices of extraordinary power.

The third objection is taken from the angels of the seven churches of Asia, Rev. ii. 3. Angel or messenger is a name common to all ministers, but the Epistles directed to them cannot prove them to be more than the oldest minister, or the president, for there is no superiority ascribed to them ; John severely reprehends Diotrephes for affecting it, 1 John ix. But, secondly, a sin-

gular name is often used in a collective sense in scripture, Deut. xvii. 11, 12. Mal. ii. 7. Psal. xxxiv. 7. Hof. xi. 2. Priest, angel, &c. *i. e.* a whole company, and a class of people. Thus, in the prophetic writings and visionary representations, it is usual to express a number by a singular; so in Dan. viii. one ram denotes many kings, so in Rev. viii. 2. seven angels denote all the host; so the woman, beast, whore, dragon, are all collectives, and one candlestick also; but the number is often changed from the singular to a multitude, Rev. ii. 24. to you, not to thee, &c. *i. e.* the society of pastors; and there's a clear difference betwixt them and the people, ii. 10. and as for ii. 1. see before in Acts xx.; to make Timothy bishop here, is doing him great injury, ii. 4, 5. And would the gospel be removed from a whole church for the sin of one bishop, while the rest of the pastors and the church were not necessary? It is not meant of one, but all collectively. So the antients understood it, as Ambrose, Augustine, Gregory, &c. It is the doctrine of all sound Protestants, that the scripture is the only judge to decide controversies, ecclesiastical or moral, in doctrine or worship, &c. There is no visible infallible external judge, to whom all parties are bound to submit; the divine authority is only in the dominical books; says Augustine, We seek the marks of the true church, and decide our causes by them, and these make us wiser than the antients, Psal. cxix. 100.; what is not clearly contained in scripture, or by necessary consequence, is no part of our faith or duty, but only what is clearly revealed or com-

manded. Church authority is Popery, and a cypher, without scripture-authority. When the scripture fails them, they run to the antients for refuge, pretending that it was the most antient in ecclesiastical practice, but from the beginning it was not so. See Ayton's Christian church. The Christian church answers not to the tabernacle and temple, and the priests, high priest, and levites, as its model ; these were types, and answered by Christ the anti-type ; but it answers to the synagogue, as being moral ; the pastors and rulers are called the church in Matt. xviii. 17.

Having shewn there is no foundation for prelacy in scripture, we shall shew there is as little from reason, and then consider its origin, and how it was introduced. Diocesan prelacy is contrary to right and sound reason ; that one should be pastor of 1100 congregations, as the Bishop of Lincoln is, and the Bishop of London of all beyond the seas ; that one be pilot to so many ships, or physician to so many patients, under pain of eternal wrath ; (Baxter refused a Bishopric, and would rather be a galley-slave ;) whereas, they should take the charge only of as many as they can oversee themselves, and not trust them to another ; if the Bishops entrust others to do their work, Christ may bestow upon them their wages ; they are commanded to do the work personally, Acts xx. 28. John xxi. 15, to 18. 1 Pet. v. 2 1 Tim. iv. Reason says, that they who preach the word should exercise discipline on the disobedient and scandalous, and have power of governing the church, and that there

should be an equality of labour, authority, and revenues, among pastors. But in English prelacy, a lay-chancellor, and secular court, has the power of discipline ; and they cannot call him to an account, nor can they prohibit from the sacraments ; one man has the power of ordination, suspension, and deposition ; but in the midst of counsellors there is safety. The Bishop is a Pope in his diocese, independent and accountable to none ; and though he do little or none of the pastoral work, he has almost all the wages. It is indeed shameful that he should have so much, and the labourers so little ; that one should have above a thousand, and others not half a hundred, but the inequality is ten times as great in some places. Their arguments for unity and preventing schism have still greater force for a Pope. Bishops have caused the greatest schisms, as Victor, Donatus, Nestorius, Macedonius, Polycrates, Paulus Samosatenus, &c. ; and there was unity in Sparta where there were two kings, and in Athens, Rome, Venice, Genoa, Switzerland, and Holland, being republics ; and the parity among Bishops and Archbishops is as ready to breed schism as among pastors. The parochial Bishop, or pastor of the flock, is the scripture Bishop, and the true Bishop, Acts xx. And Timothy was such, if among the rest at Ephesus ; so that Presbyter and Bishop are the same, and have the same power of ordination, jurisdiction, and government, as well as of dispensing the word and sacrament ; for if they have power only as to doctrine, worship, and the sacraments, then they are but half pastors. Dio-

cesan prelacy is not only contrary to reason and scripture, or divine appointment, but to antiquity and ecclesiastic constitution; it was not established by any ecclesiastic council for several centuries, and no general assembly since the reformation established it, so that it is a schism; nor would a general assembly in any church establish it, as it is against the rights of the majority. The scripture makes the title Bishop belong equally to every pastor; and it is very remarkable, that wherever the word Bishop occurs in scripture, either the text or context guard it from false glosses, so that it ruins their cause, and therefore none durst ever bring any argument for diocesan bishops from the places where the word Bishop is found, but they fly them as a hot iron. See Jameson on the Episcopal Controversy. Providence has so ordered it as with regard to the cup against Papists. Their grand Herculean argument is, If it be not of divine original, how is it that the original of it cannot be shewn? and this is the same argument that the Papists use for many of their errors, which crept in gradually and unawares. The inventors of many useful arts are not known; we can better say when it was not, than when it precisely began.

Parochial prelacy began in the second century, diocesan in the fourth, and liturgies began also about the same time, as an antidote against the Arian and Pelagian heresies. The deficiency and ambiguity of records, for several ages after the apostles, leaves us at an uncertainty as to many things. The Acts of the Apostles is the

first ecclesiastical history, viz. that of planting or constituting the church; and the darkest and most defective period in ecclesiastical records, is from the end of it, till about the middle of Trajan's reign, *i. e.* till about 116. or 120.

Hierom, the chief of the Latin fathers, says, that the church was governed at first *communi presbyterorum concilio*, by the common council of presbyters; and the learned Dr Blondel, in his elaborate defence of Hierom, proves that there was not a bishop over presbyters before 140. Ignatius, John's disciple, in his epistle to the Magnesians, written in 150, quoted by Turretine, calls presbytery, or church-administration by it, Christ's law, because it was settled by the apostles according to Christ's will; and calls it a novel institution, taking place in his time, to advance a bishop above a presbyter. Chrysostom and Theophylact on Phil. i. tell us, that not only during the apostles lives, but the next ages, the names of bishop and presbyter were not distinguished. Ireneus, bishop of Lyons in France, in 180. uses the names Bishop and Presbyter in the same sense in all his writings; and lib. 4. c. 43. of heresies, he expressly calls presbyters the apostles successors.

There were two or more bishops in one city, as of Rome, &c. in the first ages, that is, nothing but a collegiate ministry. There were 100 in the Island of Crete, which had but 40 cities. And Patrick ordained about 300 in Ireland, that is, about as many as there were of parishes or congregations. See the evidences of these in the

rights of the christian church *. And it was near 1000 years before it was formally established in Scotland. The first was Palladius in 500, a missionary from Rome, on account of the Pelagian heresy that arose in it. It was reformed from paganism and popery by presbyters.

The ancient fathers of the three first centuries neither own nor plead for the divine right or institution of prelacy, but only ecclesiastical custom; they plead no scripture-arguments, but own the scripture-identity of bishop and presbyter; had they believed that, would Gregory Nazianzen so pathetically lamented the beginning of it, as to say, Would to God there had been no prelacy! and wished it abolished? Cyprian of Carthage, *de unitate ecclesiæ*, and other fathers that were for bishops, adduce no shadow of argument from scripture. The argument which he and the other fathers use is Peter's presidency, for they seem to own him to have been constant president in meetings, and yet own him to have had no more power than others, and thereby destroy their own argument. Cyprian pleads for no more, and owns presbyters the apostles successors as well as bishops. None of them assert bishops to be a distinct order. And synods of bishops sometimes chused presbyters to preside over them. Origin, a presbyter of Alexandria, was president in the synod held at Philadelphia, 237. Epiphanius, at the end of the fourth cen-

* There are several books of that name, according to the several rights of the church.

tury, is the first that pretended arguments from scripture against Jerom's attack of it, and he also pleads the divine right of metropolitans over bishops, and of patriarchs over metropolitans. Ambrose on Eph. iv. highly commended by Augustine, tells us, that the government of the church was not the same in his time as at the beginning, *primo presbyteres Episcopi appellabantur*. Presbyters were called Bishops at first, but on the enlargement of the church, it began to be governed by another order; and tells us of rectors and presidents, and that the eldest of them held that office during life, and then got the name of Bishop appropriated to him. Many other fathers acknowledge that presbyters and bishops were the same, and that therefore the apostle did not mention presbyters, Phil. i. But when one became constant president he was called Bishop, and presided at ordination, or ordained, and the presbyters did all else. When a contention arose about the presidency, not the oldest, but the greatest, or the one that had most interest, was elected. This was in the parochial presbytery, or council of presbyters.

The way that candidates were prepared for the church, was first to make them deacons, or ruling elders, then preaching elders, subject to, and commissioned, or employed by the pastor, as need required; and they continued his colleagues, or assistants, till they were called to charges of their own: but it was also the practice of the apostles and primitive fathers to ordain several pastors in one church, for more authority, and the defence of Christianity against the Hea-

thens : and as their bounds were large, and their flocks widely dispersed among the Heathen, while some were succouring the persecuted, or visiting the sick, and endeavouring to convert the Heathens, others dispensed the ordinances to the congregation. The pastors lived moderately then, and the Christians were very liberal in their donations. The pastor, and the college of presbyters, that assisted him in dispensing all the ordinances, and chiefly in ruling, being joint in the exercise of discipline, was called the Parochial Presbytery, and was somewhat similar to church sessions among presbyterians. Prelacy first took place in parochial courts ; the constant moderator, or president, was called Bishop, and possessed with this pre-eminence above his colleagues by their election, being reckoned head pastor. When the number of Christians increased so that they were divided into more congregations, the original mother one pretended the pre-eminence over the rest, which were somewhat in the stile of chapels of ease. Thus parochial grew to diocesan prelacy. And they next contended for pre-eminency of cities or sees ; and thus archbishops and metropolitans arose, and patriarchs over provinces, &c. It was 150 years before prelacy sensibly appeared, it was 300 before it came any considerable length, and 500 before it became properly diocesan, or provincial, and 900 before it arrived at the height it is now at in Rome and England. The fathers did not foresee to what a length small beginnings may grow.

1st, Constant presidents got some small degrees of more power, though they knew that bishop.

and presbyter were but different names of the same office, and that there were only two orders; viz. bishops and deacons; yet they thought the church had power to divide these into different degrees, or classes, as they did that of deacon into archdeacon, subdeacon, and deacon; so they thought they might divide that of bishop into presbyter, bishop, and archbishop, and thought these of superior gifts should be superintendents: yet they did not reckon them different offices, but different degrees of the same office; and presbyters not only dispensed the word and sacraments, sat and ruled in courts, excommunicated, or restored penitents, but ordained and confirmed. Euseb. lib. vi. cap. 44. p. 245.

As there were no colleges of old, the candidates, besides devoting themselves to solitude, or the hermetic monkish life, for study and devotion, being retired from the world for a time; they were also trained by lower offices, and under the direction and instruction of the bishop. When they were ordained preaching elders, they were put into full orders, and not empowered to do a part of the office only, as in modern times, and the greater part too before they be empowered to do the lesser, an inconsistency: and they did the bishop's office in his charge when he was sick, or absent at synods, &c. as he desired them, before they got charges of their own.

The bishop's flock was called *Paroikia*, or *Parish*, not *Dioikia*, or *Diocese*. See Euseb. eccl. hist. We read of the parish of Alexandria, of Ephesus, Carthage, Athens, &c. The bishop's whole parish, diocese, or flock, met in one place

with him on Sabbath. There was but one altar and one bishop in every church or diocese. Tertulian *de corona Militis* says, The bishop baptized all, and knew all the flock. Prelatists could never produce one congregation wanting a residing bishop during the three first centuries. Basil, Ambrose, Augustine, Chrysostom, were only congregational-bishops; and prelatists own, that it is not essential to bishops to have subject presbyters, or semi-pastors, under them. Presbyterian presbyters have the same power, and are of the same order and office as their bishops; but they say they want episcopal ordination. The ancient presbyters were without flocks, or fixed charges, and assisted the bishop as he employed them: yet they were of the same order, and had intrinsic power of ordination and jurisdiction.

The constitution of the churches of Switzerland, Holland, Scotland, &c. are truly episcopal. According to the primitive pattern, their ministers are bishops duly consecrate to that order, having the sole power of ordination and jurisdiction, exclusive of lay presbyters. The ancient presbyters ordained alone when the bishop was absent, in Egypt and Alexandria, &c.; but that power was afterwards appropriated to the bishop for maintaining his dignity: but the bishop was only the principal presbyter, different in degree, not in office. See Dr Field of the church. They object, that it was not designed to confer the full office on presbyters at ordination; and these that are ordained by other presbyters also want episcopal ordination, and none can give what they have not, therefore presbyters have not the power.

er of ordination and jurisdiction, and cannot ordain others, or bishops. Answer, The office and power is from God and Christ, the fountain of it. If a priest at marriage should not design the husband to rule, that does not deprive him of the power which God by his ordinance has annexed; and in like manner presbyters have their power from the charter of God's word; and this would nullify the power and office of all princes, magistrates, and popes, that receive their power, office, and instalment from the suffrage of the people, &c. The power of governing, and all power, is from God's appointment, and the people only design and set apart one for the office. Three neighbouring kings, archbishops, or popes, are not got to instal others. Christ never instituted a diocesan prelate; it is a human office, and therefore has no power from Christ as such, but only as presbyter; but presbyters have a scripture warrant, whereby every one hath the power of ordination and jurisdiction given him by the royal charter of the city of God, and a charge to execute it.

The Cyprianic bishop was congregational, and had his parochial presbytery for ruling; but in England a lay chancellor exercises discipline, a thing unknown of old. Besides preaching presbyters, there were others chosen from among the people for ruling as their representatives, and these, in a strict sense, were not reckoned among the clergy. Deacons were factors for the people, to take care of the poor, 1 Cor. xii. 28. Rom. xii. 8. 1 Tim. v. 17. Acts vi. to rule, teach, and give alms. The English presbyters

teach, but rule not, contrary to the scripture, and Cyprianic presbyters.

The apostolic practice of settling a plurality of joint, or collegiate presbyters, or pastors, in a place for the reasons before given, began to be abolished in Cyprian's time. The bishop, or president, assumed the whole office of pastor, and degraded them to ruling elders; and the ruling elders began afterwards to be ordained to the ministry, to exercise their gifts as candidates: so the Cyprianic presbyter is mixed of the ancient joint-pastor presbyter, and the ruling elder. Hence the cause of Hilary's complaint, that the ancient elders were nigh abolished in his time, *i. e.* in 384; and that of deacon was also abolished, as Chrysostom observes, Hom. xiv. on Acts vi. that such deacons as the apostles ordained were not in the church. It is clear the ancients had two sorts of elders, ruling and preaching ones, though all were ordained afterwards.

There was not a despotic prelate over many pastors and flocks, or a bishop of bishops in the first ages. At the end of the 3d century an elder was an unfixed officer, not pastor of a flock, having none; but an assistant to the pastor in ruling, and preached only when asked. In the 5th century he was one that had the care of a flock, as another's deputy, a half pastor, having no power of ordination and jurisdiction, and continues to be so in Rome and England. In the apostolic church, the preaching joint pastors and ruling elders brethren made the parochial presbytery. These collegiate, or joint pastors, were

called elders, or bishops, indifferently : they had all an equal charge ; they laboured and ruled equally, but when they chose a constant president, partly from custom, and partly for distinction's sake, he got the name Bishop appropriated to him ; as now among presbyters the name Minister, that is common to all church-officers, is appropriated to the pastor, so of old the president superintendent was called Bishop. Thus the bishop of Rome, Antioch, &c. meant no more than president of the church or presbytery of that city ; but that gave him no power over the rest, they looked on themselves as much pastors of the flock as he. The appropriating this pre-eminence, or privilege of presidency and bishop to one, was one of the earliest deviations from the rule of scripture. What contributed to restrict the name Bishop to the president, was the example of those churches that had but one pastor, or preaching presbyter, where the name Bishop was given him, to distinguish him from the ruling elders. The presidents gradually assumed the direction, and afterwards, for maintaining unity and peace, the bishops dispensed the sacraments, as some called themselves by the names of those that baptized them, as in 1 Cor. i. 12.; and in imitation of these places, where any extraordinary unfixed officer, as an apostle or evangelist, resided some time, as being presidents during their abode there ; and hence called Bishops of these places where they resided any time, or died, as James, bishop of Jerusalem, Peter of Antioch, Mark of Alexandria, though they were not pastors or bishops of particular

flocks, but had an unlimited charge and district to labour in ; but the greater office includes the lesser.

When these collegiate joint pastors, that were settled by the apostles, or primitive fathers died, they settled one as sole pastor, who elected ruling elders, and licenced them for his aid, and their probation, till they got charges of their own. The principal thing that raised the power of these bishops or presidents was, that they were usually the delegates of parochial presbyteries, to represent them in councils ; and when there were few presbyters in these assemblies to oppose their schemes, they devised new methods to raise their dignity, power, and superiority ; one of the first was, that bishops or presidents should have a new solemn ordination, peculiar to themselves, distinct from presbyters, by the neighbouring bishops ; and so they got the power of ordaining, electing, and installing the bishop out of the presbyter's hands. Hilary on Eph. iv. tells us, that at first the ordination of a bishop and a presbyter was the same ; this new ordination secured them from being deposed by presbyters : to the former honour they got added the power of ordination and presbyters were only to lay on hands, and afterwards they pretended that was needless ; yet they got not the sole power of ordination for more than 400 years, and not without opposition ; though the bishops carried matters as they pleased in great councils, where there were few presbyters ; yet in lesser synods, where many were to contend for their antient rights and privileges, it was not so. In the fourth synod of Carthage,

near the end of the fourth century ; they got several acts passed in their favour, as, that they should impose hands together with the bishop ; and canon 2. and 20. they got these novel rules and late ecclesiastic laws condemned that deprived presbyters of their power, as of consecrating deacons, &c. Parochial prelacy prepared the way to diocesan prelacy ; city bishops began to usurp over country bishops, and to subject them under Constantine.

The council of Sardica, in 347. can. 6. decrees, That there shall be no bishop consecrated henceforth, in country places and villages, that had not revenues to support their dignity ; but only presbyters shall be settled there ; *ne vilescat nomen Episcopi & auctoritas*. Reducing the lesser into subjection to the greater, paved the way to subject all to Rome.

The council of Nice in 326. decreed, That in every province one bishop be chief and supreme, and called Metropolitan, and nothing done without him. Constantine the Great, from pious zeal, bestowed great revenues on the church ; and then the bishops imitated the great men of the world, and thought it good policy to model the government of the church to that of the empire ; that as governors of provinces presided over magistrates of cities, so should patriarchs over bishops of cities ; and this was thought convenient, and approved by the bishops. The chief thing that gave rise to diocesan episcopacy was the conversion of the Emperor, and therewith the government, and many Pagans ; when Christians and congregations were multiplied,

in the compass of ground where the old congregation stood, that they did not multiply dioceses and bishops as congregations multiplied, but held all dependent on the original one. Should churches be measured by acres of land, and not by the number of souls, what right had a bishop to claim the same spot for his diocese, when there were 100 congregations on it, as when there was only one? They should have acted like the bees. These sagacious creatures, when a swarm is cast, they go and seek a new hive to themselves, and form a state quite distinct and independent of the other. What right had the former Christians to superiority over the new converts? But ambition did not stop here, the bishops of superior cities were not at rest till they got the superiority over inferior ones. Hence in this manner arose archbishops and patriarchs, which last were the chief of a province, being superior to metropolitans. There were five famous patriarchs. The bishop of Carthage was patriarch or primate of Africa, the bishop of Alexandria was primate of Egypt, the bishop of Antioch of the Syrians, the bishop of Constantinople of the Greeks, and the bishop of Rome of the Italians; and there was next a contest among these who to be primate or Pope, which was sometimes claimed by the bishop of Rome, and at other times by the bishop of Constantinople, after it became the royal city. John, bishop of Constantinople, thirsting for pre-eminency, grasped at the title of Universal Bishop of the whole church, to be prelate or pope over it in 600. Gregory the Great, bishop of Rome,

opposed and condemned that title, and in Epist. 30. says, Whoever desires that title is the fore-runner of antichrist; yet his successor, Boniface III. obtained it in the manner already related. Thus the huge mountain of the Papacy rose from small beginnings. From the first presbyter, or president, rose the bishop; from the first bishop, the metropolitan; from the chief metropolitan, the patriarch; and from the chief patriarch, the pope; which gave reason to all to say, with godly Nazianzen, Would to God there had been no prelacy! This antichristian hierarchy was the image of the first beast, or Pagan hierarchy; for Rome Pagan, besides inferior clergy or priests, had Flamins Arch-flamins, Proto-flamins; and at Rome the Pontifex Maximus, or high priest. And the emperors assumed both the temporal and pontifical supreme power, as the pope did over the Christian state. The apostolic canons 6. 61. 83. decreed to depose the bishops that had civil employments or offices, and engaged in the affairs of the world.

That there ought to be an equality of power among the clergy, is the doctrine of all reformed churches but England; as the Waldenses 1160, the Albigenes 1190, the Wickliffites 1370, the Hussites 1400, Switserland, Savoy, Piedmont, Geneva, France, Germany, Bohemia, Hungary, Poland, Holland, Prussia, Saxony, Wittemberg; Luther agrees to it in the confession of Augsburg, and the articles of Smaicald, subscribed by him and Melancton, and all learned judicious divines, commentators, polemics, systematics, agree to it. And many, of both Rome

and England, are of the same mind. Gratian, the monk, who compiled the canons of 1140, asserts the identity of bishop and presbyter. Peter Lombard, master of the sentences, says, the primitive church had but two orders, presbyters and deacons. Estius Aquinas Bonaventure, and most of the schoolmen, are of the same mind; as also Durandus Aureolus, Cardinal Cajetan, &c. Erasmus on 1 Tim. iv. 14. Cassander, &c. were of the same mind, as Chrysostom, Augustine, Pope Urban. At the reformation the church of England was generally of this mind. See the book called the Institutions of a Christian, published 1543, by the authority of Henry VIII. and both houses of parliament. The famous archbishop Cranmer, the chief of the English reformers, and the bishops Jewel, Bilson, Morton, Beddel and Hooper, Latimer, Bradford, Lambert, Fulk, Fox, Pinkington, Whitgift, Downham, Hooker, Willet, Whitaker, Holland, &c. agree, that there are only two orders, presbyters and deacons, and that the superiority of a bishop over a presbyter is not of divine right, but of ecclesiastical custom.

The Lutheran bishops, or superintendants, are not a different order from presbyters, but are settled by them, and have little above three or four hundred yearly. And the notion that there is no church without a diocesan bishop, *i. e.* a bishop of bishops, or subject presbyters, &c. unchurches all the reformed churches, and renders their ordination and baptism void, if no ordination is valid but by these bishops; thus some

bigotted prelatists have persuaded some weak presbyterians to be baptized again. But dispensing the word is a higher act than dispensing the sacraments, and either of them is a higher act than ordination or jurisdiction, and the exercise of discipline. Yet some of both parties think the mode of church-government does not affect the doctrine or worship, faith or practice, of Christianity, or private Christians, and therefore it is a matter of less importance; yet it is not a matter of indifference to these church-officers, that are deprived of the half of their office, and of the power of doing their duty, in exercising discipline and jurisdiction on offenders, which also gives loose reins to such, and affects the practice of religion and civil society, as well as deprives them of an equality in revenues, labour, and power.

That some church-power, government, and discipline is necessary and of divine right, for maintaining order, &c. is self-evident; for where no discipline or power is exercised, vice has loose reins. See Rutherford's Divine Right of Church-government.

Dr Barrow, a great prelatist, says, that princes, by the law of God and antient practice, may erect, enlarge, and diminish bishopricks as they please; therefore the King and parliament of Britain did right in 1690, in multiplying these in Scotland into single congregations, and making as many dioceses as parishes; they did not abolish, but multiply bishopricks. The constitution of the churches of Scotland, Geneva, Holland, &c. is truly Episcopal, according to the

scripture pattern, and the primitive ages of the church; their ministers or pastors are bishops duly consecrated to that order, having the sole power of ordination, exclusive of single presbyters. At the reformation in Scotland there were superintendents, that were to be superior to others in labours, inspection, and care, as well as in precedency.

And the eminently great and good bishops, Usher, and Hall, were for no more prelacy than perpetual moderators. That one suppose the metropolitan in the presbytery, or the moderator or president in his turn, have the charge of inspecting the rest, if they perform all the parts of their office with fidelity and care, and behave suitably, and have authority to cite them immediately before the court, if they act otherwise; is a more immediate way of maintaining church-discipline and regularity than where none has the charge of such inspection more than another; and what is every body's business is reckoned nobody's.

We see the form of churches now is either Congregational, having the supreme power entire in themselves, independent of external power: Or, secondly, Diocesan, under one prelate or diocesan bishop. Though the Scots prelates had several presbyteries under them, and they were not the moderators or presidents, but some of themselves; so that it is difficult to say what is the bounds of a diocesan church, whether it is a county or not, or what are the number of congregations and subpastors in it: Or, thirdly, Provincial, under one patriarch, as the Greeks and

eastern churches are, though it is difficult to say what is the bounds of one of these: Or, fourthly, National, and it is difficult to say what is the bounds or extents of one of these: Or, fifthly, Catholic, as the church of Rome holds herself to be, and as the Donatists did in Africa, and as in fact several sectaries do.

The first has one pastor; the second and third are subject to one prelate, or particular pope, the fourth is under the government of one supreme court, the fifth is subject to one universal prelate or pope.

We proceed now to consider some heresies and schisms of less note, and therefore shall be brief.

Some old Pelagian and Popish heresies were *Ar* revived in the 16th century by James Arminius, professor of divinity at Leyden in Holland, he died in 1609. He revived the doctrine of freewill, which Pelagius propagated in the fifth century, and which Augustine, the advocate for free grace, so vigorously opposed, who was reckoned the next great champion in defence of free grace after Paul, as Luther in opposition to the Romish doctrine of works, merits, &c. was reckoned the next after him. Pelagius, like Arius, often changed his sentiments, and therefore is said to have a lunar faith. The fact is, when mankind err from the way of truth, they know not well where to settle or fix, and can find no resting place. The doctrine of free will implies either the perfection of human nature, that it is free of corruption, and in its primitive state, or

else that baptisin regenerates, as the church of Rome teaches ; and that all men err only by seeing and following bad examples, which leads them wrong ; which is in a great measure the case, though not wholly so. Arminius had many abettors, but yet there were more against him. The synod of Dort 1618, consisted not only of the divines of Holland, but of commissioners from other reformed churches, as Great Britain, Hefs, Switserland Geneva, &c. who condemned the doctrine of the Arminians, which they had reduced to five articles in their petition, presented to the states of Holland, called a Remonstrance ; hence they are called Remonstrants, as the reformed were called Protestants, from the protest which the states of Germany gave against the Imperial and Popish edict of the diet at Worms.

The five articles in which the Armenians differ from the reformed churches, otherwise called Calvinistic, are the following : They deny predestination, perseverance, and imputed righteousness, and assert free will and universal redemption. As for the first, it is evident, that the Predestinarians and Antipredestinarians neither understand one another nor the doctrine itself ; and it is easy to reconcile them, provided they can be made to understand the doctrine. Those that deny predestination, or fore-ordaining, acknowledge prescience, or fore-knowledge in God ; and the other party assert, that the one of these implies the other, and that predestination, providence, and prophecy, are terms of the like import. Predestination signifies previously

to determine, or fore-ordain ; providence signifies to foresee, so as to provide ; prophecy signifies to foretell, which cannot be done with certainty without fore-ordaining. The mistake arises from applying to God, as in the other controversy, what belongs to man, and, on the contrary ; for there is neither fore-knowledge nor back-knowledge in God ; his existence is a point, (not in the mathematical but metaphysical sense) time is a part of that point : in eternity there is neither time to come, nor past, but an eternal now does ever last : therefore whatever takes place in time was present to God at the beginning of it : what is future to us is present to him ; and, as every judge does, he passes sentence on what is before him.

Thus much I have said merely to put an end to this controversy, else I had passed it over, knowing it is impious to pry into the plan of the divine government and decrees, whether they are absolute or not. It is the will of precept that concerns us, and not the secret will, or the will of purpose. A certain judicious author says, None will discourse on predestination, or the prophetic part of the Revelation, unless he be either mad ; or intends to put his audience mad. Cajetan said, Calvin was wise, because he wrote not on the Apocalypse.

There were two kinds of Predestinarians, called Supralapsarians and Sublapsarians. The first believe that God created a certain part of men and angels to be happy, and another to be miserable. The other, of whom Calvin was, believe, that he determined to pass by some of fall.

en men, reprobated and doomed to misery for their evil deeds, and to elect or chuse others to salvation. Some, by the abuse of this doctrine, pretend, that they need not use the means of holiness, as, if they are to be saved, they will be saved though they do nothing, &c. But none act on this principle in common life, to think they need not take food, or avoid danger, for they will live their appointed time. But the means are appointed as well as the end, and it is by improving the means that we attain to certainty as to the end.

2dly, They deny perseverance, and assert, that the saints may fall totally, yea, and finally, from a state of grace. They may indeed fall from the exercise of it for a time, but not totally or finally from the habit, or favour of God. His love, like his word and promise, is unchangeable, and Christ's merits and intercession are all-sufficient.

3dly, The Arminians assert free will. This I have stated and discussed in the Design of Creation, and shall be short on it here.

1st, Man certainly is not a machine that is only acted upon by external objects, and does not act from internal principles.

2dly, He does not act from fatal necessity, but from choice, else he could not be capable of either virtue or vice, rewards or punishments, by the justification or condemnation of his own conscience, or of God. He has some power of will, as to avoid bad actions, and do good ones; if not to avoid bad inclinations, or do good actions with proper motives and right dispositions, for to do which he needs supernatural aids, John

xv. 5.; but he can read, hear, think, go to church, and use the means of grace; and the very presence of his fellow-men will make him abstain from bad actions, as the sense of immediate danger will make the brutes do.

4thly, The Arminians assert universal redemption. This is a vague and indeterminate idea, and it is not evident what they mean by it. Whether all men by the gospel are brought into a salvable state, or have sufficient grace, that they resist, and might be saved if they improved it; or whether Christ died for all intentionally, or virtually, so that his merit was sufficient for all, which it certainly is. Irresistible grace, as it implies compulsion, and not a voluntary compliance, sounds harsh to some ears, but that grace is not sufficient which is not effectual. Whether men are passive under the first actions, or operations of grace and of the Holy Spirit, or whether they concur, and are not wholly impotent, are rather too speculative; let every one improve the means that would obtain the end, Numbers xxiii. 10.

These four points are of less importance to be disputed, as the believing or disbelieving of them does not so immediately affect saving, justifying faith, and Christian practice; even the disbelieving perseverance tends to make such as have evidences of their adoption more watchful. But the

5th Point is the most important, viz. imputed righteousness, though the dispute about this is partly in words also, as moderate Arminians, who differ not widely from moderate Calvinists,

understand much the same by grace. They assert, that justification consists only in the pardon of sin, which is obtained by the imputation of Christ's passive obedience, and not also in the imputation of his active obedience in fulfilling the law; and this leads them into gross absurdities, as to assert, that Christ, by his merits and intercession, procured acceptance for our sincere tho' imperfect obedience, as if it were perfect, *i. e.* he procured an easier dispensation of the law suited to our imperfect state; and this impeaches the divine wisdom or goodness in not giving a law at first that would suit every state: and they say, that if Christ's active obedience could be imputed to any, it could be imputed but to an individual, as he was but one person. But this is contrary to their own doctrine of the infinite merits of his passive obedience from his divine nature, which must be the same with regard to his active obedience. They hold, that he must have kept the law for himself, as he was man, but then his divine person exempted him from that in the manner of mere man. In opposition to their assertion, it is evident, that the law admits nothing but perfect obedience, James ii. 10. Gal. iii. 10.

Adam was created innocent, but was not entitled to eternal life by his innocence; he must keep the commands, and perform a course of obedience to fulfil the law. But though some great divines, as Tillotson, &c. say they can find nothing more in scripture meant by justification than pardon or remission of sins, yet it is evident there is more to be found, Rom. v. 19.;

where observe, that it was active disobedience in Adam that was imputed to all his posterity, and the contrast is clear. Many other texts might be adduced. See this doctrine demonstrated by Dr Owen on justification. The doctrine of original sin, imputed and inherent, were considered on the article of popery; and it is evident, not only from the oracles of truth, Rom. v. 12. 1 Cor. xv. 22. but also from undeniable facts; the argument for man's mortality from the law of nature will not hold here; for though the brutes thus die, viz. by a condition of nature, as material substances are made up of parts, and therefore are liable to a dissolution, or separation of these parts, yet the analogy will not hold according to the moral design of the rational creation: animals and vegetables were to have but a temporary duration, a certain period being their term of existence. But man was made for immortality; and as one part of him is immortal by a condition, or law of nature, viz. his immaterial part, his material part would have been so by favour, or by a law of nature and propriety, that his person might remain entire; for a division in it was only the consequence of his transgression, forfeiting a title to favour, or the uniformity, propriety, and regularity of the course of nature; and from 1 Cor. xv. 22. it seems evident, that without the Mediator there would have been no resurrection or restoration of the body.

That all Adam's posterity are involved in the consequences of his crime is evident from multitudes of fatal evidences; and particularly from

the pains and death of infants, that have not offended in their own persons; and therefore it is by some previous crime, or moral evil, they suffer this natural evil. For disease, decay, or old age, and death, are penal evils, and proceed from a moral as well as a natural cause. Now this consequence of Adam's crime to his posterity can be only by his public capacity or connection, viz. his acting as a public person or representative of them all, as an ambassador's conduct affects the state he represents. Nor was it expedient, if possible, to treat with man otherwise than in this collective capacity; as his posterity, who were inseparably connected with him, were not in being, and were gradually to exist; and it was perfectly proper and reasonable to include his posterity in him in the treaty, for his own interest was as much at stake as theirs; and so not only a care for his offspring, but for his own interest, should have made him preserve his felicity, and as he did not, none of his offspring would have done it. That there was a federal transaction between God and our progenitor is evident from the threatened punishment, which implies a promised reward on fulfilling the condition; and it is evident, from other parts of the scripture, Hos. vi. 7.; in the Hebrew, it is Adam, which plainly implies that he transgressed a covenant with God; and he is called the figure of Christ, as he was a federal head, for they are represented as public persons by the apostle, and the contrast made confirms it, Rom. v. 1 Cor. xv. The positive precept was Adam's revealed religion, but he might have broken the

covenant also, by transgressing the law of nature. Had Adam kept the covenant during the state of his trial and probation; *i. e.* till he was confirmed in the habits of virtue, whether it had been three years or longer, his children then would have been entitled to the consequence, *viz.* happiness as soon as they were in being. The condition was performing perfect obedience personally, both in parts and degrees, or doing every duty, and committing no sin in thought, word, or deed, and the punishment was death in its utmost extent.

Some late eminent divines confound the covenants of redemption and grace: the first was made with Christ personally, wherein a reward for a certain work was promised, as is clear from the prophet Isaiah xlix. 6. (see Flavel on it,) and the covenant of grace was made with him as a public person, federal head, and representative of believers. The condition to him was to fulfil both the precept and the penalty, Psal. xl. 8. Matth. iii. 15. xx. 28. Rom. v. *i. e.* to perform the obedience it required, and suffer the punishment for breaking it, and all the sins his people commit, as being consequential of that corruption derived from Adam. Original sin is twofold; *viz.* the guilt or punishment of Adam's first sin, or that transgression he committed in a public capacity in eating the forbidden fruit, which is properly called original sin: though the term as applied to Adam's posterity is disliked; yet the thing is a melancholy truth, attested by facts and fatal experience. *2dly,* The corruption of nature which man has from his

original constitution, viz. the violent propensity of the sensual appetites to their objects in an irregular, or immoderate, and excessive degree ; which become too strong for the remonstrances of reason, or the dictates of conscience, and which pre - occupy the will, becloud the judgement, and inveigle the affections, and which pollute and pervert the whole soul, Gen. vi. 5. Psal. li. 5. John iii. 6. And it is not only declared in scripture, but self-evident from the light of nature and fatal experience. The heathen philosophers lamented it ; and, as Boston says, it is like holding out a candle to let men see the sun to point it out ; though a great many of the prevalent vices and corruptions arise from imitation and example. The Mediator escaped this corruption of nature by his miraculous and extraordinary generation, and having no corruption, he was proof against temptations, for a spark will not kindle a flame if it fall not on combustible matter ; and his holiness of nature, righteousness of life, and satisfaction for sin, were the condition of the covenant of grace to him ; and the condition of it to his people, is to believe he atoned for their sins, and fulfilled all righteousness, and to express the fruits of that faith in repentance and obedience, living soberly, righteously, and godly, &c. ; or, according to the apostle, faith and repentance are the conditions of the gospel - covenant, Acts xvi. 31. xx. 21. The covenant of grace to believers was a covenant of works to Christ ; it was just the fulfilling of the covenant of works, as the surety, and in the stead of sinners ; for, strictly speaking, there

can be no other but a covenant of works, duties, or obedience, between a Creator and his creatures, a Sovereign and the subjects of his moral government. It is called a covenant of grace to mankind, as all the benefits of it, though they were purchased by Christ; are free gifts to believers, as justification, adoption, and the kingdom of heaven; and even faith, the condition of it, is a gift or grace of the Spirit; but the promises are not all absolute, as libertines assert; for the beatitudes, &c. are conditional promises, *Math. v.* But answerable to the conditional promises there's a promise of the condition, or of the graces to dispose to perform it, *Ezek. xviii. 30, 31, 32. xxxvi. 25, 26. Acts v. 31. xi. 18.* See *Cole* on God's sovereignty. *Witsius* and *Boston* on the covenants, *Calamy* and *R. Erskine* on the promises..

: We shall next consider the controversy with *Ba* the antipedo-baptists, though it was prior to the arminian, yet it is of less importance. This doctrine was revived at the reformation, when religious liberty was recovered; as for several centuries the absolute power of popery swallowed up all liberty, and suppressed all freedom of enquiry. They were called antipedo baptists, from being against pedo-baptism, *i. e.* infant-baptism; and called Anabaptists, from their baptising again these that were baptised in their infancy, when they admit them members of their society. The arguments for and against it, from reason and scripture, are indeed nearly equal. It is argued, that it is not their own act, and

therefore null and void, as they might have been initiated into the Jewish or Mahometan religions in the same manner, without their knowledge or consent. And from the scripture, He that believeth, and is baptised, shall be saved; where believing is put first, Mark xvi. 16.; and the necessity of it is disproved from the same text, as it is not said, He that is not baptised shall perish, but He that believeth not.

The arguments for it are the following, from reason: The children of citizens are born citizens, and entitled to all the privileges of citizens by birth before they know them; and from hence appears the absurdity of calling baptism the admitting children of Christian parents members of the visible church. Children are to be considered of their parents religion till they chuse another, and they belong to the church or state they were bred in till they remove from it.

2dly, From analogy of reason and scripture: The Jews children received the seal of the covenant in infancy, and Christ came not to abridge, but to enlarge the privileges of the church of God. But then it is replied, that calling it a privilege is holding it regenerates, and is of absolute necessity, which are popish absurdities. And as it only entitles to the privileges of the visible church, and does not bring into the invisible, or regenerate, therefore it is absurd to baptize such as are dying, and will not live to enjoy these privileges it entitles them to; as it would be absurd to give rights of heirship to a legacy, or estate to a dying child that will not enjoy them. And it is argued, that it was as much, or more a po-

litical than ecclesiastic rite among the Jews, and was performed by the parents as a domestic thing, and not by the church-officers.

Col. ii. 11. admits also of reasoning from analogy, as it seems there to succeed circumcision. The dispute about the mode of it rests on the signification of the word, which signifies the application of water any way, tho' the Anabaptists think dipping essential. Indeed it was the original mode for converts from Heathenism, and they were laid into the water as the dead are in their graves, and thereby said to be dead to their former religion and conversation, and arisen to a new one, by their arising out of the water. All this was externally the case with regard to their profession, Rom. vi. 3, 4. But the mode of it is of still less importance than the time of it: the subjects of it are the chief matter of importance. Some rejected water baptism, and said, it was John's, and that of the Holy Ghost was Christ's. It is observed, that the form or manner of pronouncing the words in most places is perfectly absurd, and supports the cause of the Anabaptists. Addressing a child by name, say they, is continued since the primitive times, and shews that it was originally conferred on adults only, and the form has never been altered, though infant baptism was introduced. Saying, I baptize thee, and not, I baptize this child, is as absurd as addressing an animal, or inanimate creature, which they baptize in Rome. Mentioning the name has no connection with it, and has led some weak people to think, it is nothing else but giving a name. Consecrating the wa-

ter seems to be without foundation from either reason or scripture. We pray that our food may nourish us, and for this reason we pray for the divine blessing on the elements in the Lord's supper, as well as for the spiritual blessing thereby signified to our souls. But none pray for a blessing on water, for the purpose of washing ; its natural property is to wash wherever it is applied or falls.

But what is sufficient to determine the matter is, that we have an example of the one in the institution, and none of the other. It seems to be a relic of Popery, first to consecrate, or baptize the water, for they do so with almost all things ecclesiastic, as bells, founts, yea, and churchyards. As for the subjects of baptism, that great and most august assembly of Westminster declares, they are only the members of the visible church, or the children of one or both parents being such ; for the converts from Jews and Heathens were Christians by professing faith in Christ, and practising it some time before they were baptized. But the children of parents under scandal, who have thereby cast themselves out of the visible church, have no title to it ; for if the child has not a title by the parent to any privilege, civil or ecclesiastic, it can have it by no other. Proxy-baptism is altogether contrary to the nature of things, the economy of the gospel-covenant, or dispensation and reason, except the parents be both dead, who, had they been alive, were entitled to the ordinance for themselves or their children ; and in this case the nearest heir, or rather the church, should be

proxy ; and only these that are worthy to partake of the Lord's supper are worthy to receive baptism for their children. As the child cannot act by reason of his non-age, the parents act in its name ; and as the sacraments are seals of the same covenant, and instituted by the same author, they require the same qualifications.

If parents were out of the visible church by their conduct, in breaking the rules of that society, or under scandal at the time their children were born, these children, being born out of the visible church, have no more title to baptism than these of Pagans, their parents being as such at the time.

Christianity, considered as a system of religion, includes all natural religion and every duty, and therefore the gospel-covenant includes the marriage-covenant ; and those that are born out of the marriage covenant being born out of the gospel-covenant, have no title to baptism, or the seals of the covenant, in infancy, or by their parents. The profanation and abuse of baptism in these ways gave too much reason to the Anabaptists to reject infant-baptism. There is indeed no evidence either for or against it, from example or precept, in the New Testament. Whole houses being baptized is no more an evidence for it than that whole houses believed, which implies only adults. And it appears, that it was held mostly of indifference in the primitive church, for some Emperors and Bishops were not baptized in infancy : and the difference about baptizing in infancy, or deferring it till the years of discretion, was not held a matter of such im-

portance as to hinder them keeping communion with one another. See Wall's history of infant-baptism, Bingham's antiquities of the Christian church, and Sir Peter King's.

Our modern Anabaptists are very illiberal in holding sprinkling and infant baptism null and void, and baptizing them again; it were enough that they held them only improper; and they assume the title of Baptists, as if there were none that ever deserved that title but them and John the Baptist. Some think it expedient to defer baptism to the years of discretion, because of the gross abuse of infant-baptism. Libertine parents get their children baptized, and come under solemn vows and obligations, in so doing, to live like Christians, and instruct and set a good example before their children, and never pay any regard to the performance of these obligations; and when put in mind of them say, they did that on account of their children, and not on their own account; and when the children attain to the years of discretion, and are told of their baptismal engagements by their teachers, which their parents had not told them, they say it was their parents that came under these obligations, and they have no concern with them. So the most pious and judicious think, it were better that children come to the years of discretion before they be baptized, and then if their conduct be such as entitles them to it, and if they chuse to come under vows and obligations for themselves, let them be baptized; but if their conduct is unaccountable who grow up to maturity, and profess Christianity, and neglect the principal

ordinance, and the dying command of the Saviour, and more especially these that receive baptism for their children; it is contrary to all order to baptize children to such as neglect either family worship, Jer. x. 25. or the Lord's supper. The Jews, under the pain of excision, were to receive the passover at twelve years of age; and none among the primitive Christians that had received baptism, neglected the Lord's supper; and none can be called Christians in profession, that have not received one of the solemn ordinances personally; as these are the distinguishing marks of the Christian church; for every right-constituted, and well-regulated society, has some rites to distinguish it from others; the fewest it can have are two, one for admitting members, and one for the members keeping communion and fellowship with one another. When there was only one religion in the world, there was no need of a rite of admission, and they had the Sabbath and sacrifices for ordinances of communion. But when Abraham was called, the world was degenerated into the acknowledging, and worshipping false gods; therefore circumcision was given him, as a rite of admitting members into the society of the worshippers of the true God; and as others kept Sabbath for communion, the passover was appointed as a rite of communion, as well as a mean and memorial of their protection from the destroying angel; and as Heathen idolaters increased their rites and sacrifices, the church needed more for distinction; therefore all the males were appointed to meet three times yearly, at the tabernacle or temple, at the three

feasts of the Passover, Pentecost, and Tabernacles, for more special communion, to prevent them from falling from the knowledge and worship of the true God. See the explication of these before on the Jewish religion; the Jews used baptism also for females, males, and proselytes.

The Socinians, &c. rejected positive institutions, as being too speculative and philosophical, these being not moral, natural, or rational enough for them. And the Quakers are too spiritual for these, and need not external ordinances or signs, as they have the thing signified; but this is rejecting the appointed means, and transgressing the authority of the Lord of the church. Socinians also deny the need of morality, to entitle them to these ordinances, or debarring the scandalous, and say, No qualifications are necessary, as it is only done in memory of a friend; but even granting it were not a feast upon, or in memory of a sacrifice, or a solemn sacrificial feast, that supposes peace with God, as a great author has shewn; and it is known what qualifications were required, for offering and feasting on the sacrifice; yet on their own principles, it would be hypocrisy, &c. to one to attend a feast in memory of a friend, suppose an earthly prince, who was not well affected, but a rebel; and they are such with regard to Sion's King, that live in the practice of sin, or neglect of duty, Phil. i. 21. Col. i. 21. 1 Cor. xi. 29. Some think, that children born in the church need not be baptized, but only proselytes; that the com-

mand respected only such. See Warden, and Boston, on Baptism.

Most of the other sects that remain to be con-*In the*
sidered are Enthusiasts. Enthusiasm, like sophistry, according to the origin of the word, had originally a good meaning; this signified wisdom, and that inspiration; but by reason of false pretenders to these, another idea was affixed to them; hence sophistry signifies false wit, or false reasoning; and enthusiasm signifies false inspiration, or a false persuasion of the divine presence and influence, which perfects them in knowledge and holiness, or a mere pretence to these. Two remarkable sects arose in Germany of such enthusiasts, or false pretenders to inspiration, or extraordinary illumination, purity, and other divine endowments. Both thought they were as perfect as Adam in innocency, and therefore the one sect rejected clothes, as the mark of crimes, and even met naked in their assemblies. The other justly observed, that laws and government suppose crimes as medicines do *Amor* diseases, and therefore attempted to abolish these, as marks of disgrace to a perfect people, till they were checked by the government.

Another sect of great enthusiasts arose in Eng-*Qua*
land about the middle of last century, who, from their manner of convulsive shaking, or trembling, when they harrangue, were called *Quakers*, or *Shakers*. Their founder was one George Fox, a shoemaker, who thought he was filled with the divinity. It is said he had some scruples of conscience which no divine could solve,

and at last he got them solved by the inward light, or internal spark of the divinity, and became a solution to himself; hence the principle of that sect is to rest wholly on the inward light for their instruction, and they reject all outward means, which they call useless forms. They call the written word a dead letter, and pretend that their light within is from the living operations of the Spirit, which supplies the use of books and instruction; and yet contrary to this principle, they harrangue in their assemblies, when moved, as they pretend, by the Spirit, which is an external mean of instruction, addressed to the ear; though they have often silent meetings, and reckon them the best. As they all pretend to inspiration by the inward light, they all speak as they are moved, both men and women, 1 Cor. xiv. 34. and have no particular order of persons appointed for that purpose. They sing none, as they use no books; and it seems the divine light does not dictate an unanimous song to them. They pray, and harrangue, and they reject the positive institutions of Christianity, as useless, saying, they have the inward baptism, and are nourished by the body and blood of Christ, by which they mean internal divine light, of which the elements are only dead signs. They have their wives chosen by others, and sent them, as the safest way; and they have peculiar modes of marriage and burial, which have little worth description in them, they deny the resurrection.

Their principle and scheme is precarious, as it depends on the meaning of the inward light.

Either it is to be understood of reason, and then they are a peculiar kind of deists, though, contrary to others, they pretend not to have it by the exercise of their faculties, or to make any use of them, but to be wholly passive recipients or patients, or to have it by intuition; or else they are to be considered as high enthusiasts, actuated only by the impulses of a disordered spirit, or a religious melancholy or delirium. They acknowledge the scripture to be a revelation; but they pretend to be above it, having the immediate inspiration of the same Spirit for their guide. Their notions of Christ are allegorical and peculiar; they speak of the life, death, and resurrection, of Christ, but do not thereby mean a person, but the light within. The life of Christ is the continuance of virtuous dispositions in the heart, and the practice of them in the life; when these dispositions, &c. are opposed or overcome by contrary ones, then Christ suffered and died, and when the good dispositions recover their former life, then Christ arises. They have a great many peculiarities that are entirely innocent, and others excellent, they use a certain plainness of dress, &c. and speak strictly grammatically in addressing persons, as they do not say you to a single person; they use no games, diversions, or merriment. They much resemble the Essenes among the Jews in having a community of goods; and if they have not all things in common like them, the Spartans, the primitive Christians, and the primitive inhabitants of the world, yet they suffer none of their members to want either the ne-

cessaries or comforts of life, and thus they excell others in brotherly love. They are peaceable, and harmless, quiet, and innohensive, and the only religious party that can boast of having never been of persecuting principles; and tho' some historians say they were once furious and turbulent, yet I find no foundation for it; on the contrary, they do not use self-defence in war, or otherwise, George Fox, their founder, having got one arm broken by some ruffians, held out the other, and they were so discreet as to break that too, taking Matth. v. 39. in an unrestricted sense. They hold every day a sabbath alike, that is, not to use games, diversions, &c.; but they assemble mostly on the first day for convenience. They use not the Heathen idolatrous names of the days and months, but first, second, &c. they give none titles, but call all men by their names; they will not give an oath of confirmation, allegiance, &c. but only their word, and they will not lie in the simplest matter; as in eating or drinking more for pressing; they will pay no tithes, as they hold the clerical order needless, as it is on their principles, but suffer them to be taken without resistance. This innate ray of divine light which they possess, independent of the use of any faculties of soul, unites them to the divinity, and brings them thus to the possession of eternal salvation, provided the soul conquer all carnal affections, sensual appetites, &c. and give itself wholly up to the conduct of that inward light, and that it stifles all corruptions of nature, and brings them to perfection. For most enthusiasts pretend to

perfection. (See the reasons against that doctrine on the Pagan controversies, and the scriptures on the Popish controversy.)

Their real principle seems to be a religious melancholy, or a melancholy mixed with devotion, which makes them take every notion or imagination that enters into their minds as a motion of the Spirit, or an inspiration from God. They have a melancholy, downcast, sedate aspect; but many join their society for temporal advantages; and many of their children want that cast of mind, both which begin to deviate from many of their particulars, only they are all bound to marry in their own society. They never go to law, or resist evil, but patiently suffer in means, or otherwise, as observed before. Some of them acknowledge a personal Christ and his example, but they deny the Trinity, and are Socinians; and they hold a spiritual Christ too. They are very considerable for number and opulence, and are dispersed through many countries, and yet hold general meetings, and know their numbers. One William Pen, being allowed to go as a refugee, went and planted a colony in Nova Scotia; being then a woody country, he called it Pennsylvania, and the chief city Philadelphia, to denote their brotherly love. It is their chief seat, and is the pleasantest city in the world.

Robert Barclay, a Scot, reduced their principles to a system, called, An Apology for the Quakers, consisting of so many of their propositions as he could attempt to defend. They pretty much resemble the mysticism of the early times. He attempts to prove their scheme the

only right one, from reason, scripture, and antiquity, and is the most subtile reasoner, perhaps, ever wrote. The arguments are unanswerable, but the hypothesis, or foundation may be overturned, and then the superstructure falls with it. It is a dangerous delusion to which they devote themselves: they profane the Lord's day, and do not trust in the Mediator, but in their own delusion; and have not the right faith in Christ, nor are sensible of the misery of the present state, and the need of him. They do no miracles to prove their inspiration, Isaiah viii. 16, 20. The following is a piece of one of their sermons:

“ If all the seas, rivers, and lakes, in the world were in one lake; if all the mountains in the world were in one mountain; and if all the stones in the world were in one stone, and if that stone fell from the top of that mountain into that lake, it would be a dreadful plunge! A fine fancy! See John Brown's Quakerism the path-way to Paganism.”

ians Another sect of enthusiasts arose in Germany this century about 1720, or soon after it, called Moravians, from the province of that name. Their author was Count Zinzendorf. They also pretend to perfection, and intimate communion with heaven. They generally continue members of Protestant churches, but have the ordinances also dispensed to them by their pastors in their own congregations. Their missionaries traverse many countries, and make proselytes. They hold themselves the true followers of the Lamb; and worship only the Son. They almost adore mar-

riage, by reason of their mysticism concerning it, as they are also Mystics. They deny that creation is to be ascribed to the Father or sanctification to the Spirit: they only minister to Christ. They depreciate scripture. They speak of reposing themselves in the pierced side of Christ, as their bed, their hall, and their table. They are of Solifidian or Antinomian principles, and in a delusion as to their own perfection. These principles were confuted on Popery.

There are two sects sprung out of the bosom of the church of Scotland, the one a little after the beginning of this century, tho' the founder got not an associate to form a body till near the middle of it; the other a little after the year 1730. It is difficult to say whether the contumaciousness of the children, or the severity of the mother, contributed most to the rise of these, they were equally haughty and perverse. Their froward and perverse disposition divided each of these sects into other two parties. But as their leading principle is the same, we shall consider them jointly.

They differ principally in one point, *i. e.* civil *McM* government, but agree in their terms of communion, which are very narrow. The first party are called M'Millanites from their founder; anti-government and anti-revolutioners from their opposition to both; but they are not Jacobites from the same principle that the non-jurant unqualified Prelatists are. They are frequently called Hill-men and Mountaineers, perhaps from their testimony's being dated at mount Herrick

1741, and Cameronians, from Cameron, to whom they have no kindred. They have assumed to themselves the title of Reformed Presbytery, thinking themselves the only reformed, or Christian church in Britain and Ireland, or perhaps in the world.

ders The other party have called themselves Seceders, that is, Separatists, or associates. Before I give their particular principles wherein they differ from one another, and from the church, I shall give the remarks of a traveller, which will shew their general principles, and wherein they agree with the church, &c.

ans
rites A traveller, in his tour through Scotland, in order to form a judgment of the religious, as well as the natural and civil state of things, inquired into the number of religious communions, and went to hear and converse with each of them. Passing over his account of the Bereans, the Glassites, or Apostolics, &c. who reject all human writings, dispense the sacrament every Sabbath, and make all the gifted men pray in their turns, if not also expound and exhort, we shall only give his account of the parties that were most like the established church, and one another, and yet pretended to differ widely from her; and from one another, and each of them to be the true church. These were the two sects already mentioned. Having heard and conversed with each of them, he could find no difference in doctrine, worship, or church-government, which are the constituents of a church; for they had all the same standards of doctrine, and they had the same way of worship, for they

had no musical instruments, nor prayer-book, but sing with the voice, and prayed extempore. He could find no difference in their religious service but in the length and loudness of their harangues, and a lamentable tone of canting voice. As for their church-governments they were also the same, being all Presbyterians. He could find no difference in religion, and yet they condemned one another, as if they had been Antipodes: and he concluded, that these parties that railed so on one another, and on the church, and saying they differed like light and darkness, were in a religious melancholy; not a calm one, like the Quakers, but in a raging one, as they had no real difference but with regard to the civil government and their terms of communion, and they spoke about the Spirit very like the Quakers. But he observed their conduct had the most deplorable effect on the people, as they could not understand the difference among these parties, their being none; they thought it was so great it could not be understood, and were distracted, and knew not what party to join. Thus the serious were distracted, and the profane made a scorn and reproach of them with their religious bigotry. He wondered these zealots had not pity on the weak, but thus stumbled them, and led congregations to wander, and neglect ordinances; and it was strange to see how far they would run after those who made the loudest outcry against all others, and therefore were best heard. And he observed, that nothing pleased an Englishman so much as to say, his country was going to ruin; and nothing pleased a Scots-

man so well as to tell him, his church was going to ruin.

What I am to say further on these parties I shall collect mostly from the following eminent divines that have written on them, viz.

Shields on Church Communion ; or, a Treatise against those that separate from the Revolution Church of Scotland ; which he wrote out of compassion to these deluded people ; in which he shews great abilities in learning, judgment, piety, and knowledge of the scriptures, and the nature of the Christian church.

2dly, The great Boston's sermon on 1-Cor. i. 10. shewing the evil and danger of schism, written also against the anti-revolutioners, in which his usual greatness of learning, piety, and judgement appear.

3dly, Lawson's letter to Wilson, on church-communion, schism, and particularly that of the secession, which is the best summary of the controversy.

4thly, Curry's excellent essay on separation, and his plain perjury, and great iniquity of the seceding brethren's new covenant.

But the reader will please, in the first place, review what was said on schism at the beginning of the reformation.

We shall proceed then to consider their differences, real or pretended, and to point out their mistakes : they pretend to adhere to the national, and solemn league and covenants ; the one framed by the church of Scotland in the first period of the reformation, viz. from popery, and the other framed by the West-Assembly, in the second

period of the reformation, viz. from prelacy. It must be observed, that these covenants, though partaking of the persecuting spirit of the times, were well designed, and necessary in these times; religious liberty, or liberty of conscience, *i. e.* toleration, was then unknown in the world; when every party had power they persecuted another, persecution became necessary then as a self-defence; in such a desperate dilemma, that we must either kill or be killed; and as popery and prelacy wanted to suppress and extirpate, or root out presbytery, therefore in self-defence it was necessary for it to suppress or attempt the extirpation of them. But the case was altered at the revolution, a period being put to persecution, every one might be of the religion that was agreeable to his own conscience; as religious liberty was granted, presbytery was tolerated in England and Ireland, and established in Scotland as formerly. England being reformed by prelates inclined to prelacy in church-government, and Scotland being reformed by presbyters inclined to presbytery, and wanted to have them established; together with their different modes of worship, &c. and each of them got their desire, and the great end of the national and solemn league and covenants was obtained when presbytery was established in Scotland. Either these covenants are contained in the word of God, or they are not; if they are contained in it, then we are engaged to them and every thing else, at our baptismal covenant; if they are not contained in it, then they are superstition, or the using them is being wise above

what is written, as the addition of holy days is. (See Hutcheson's dissertation on covenanting,) wherein he shews there's no foundation for such covenants in ordinary and peaceable times; the texts adduced to confirm that practice are rather applicable to God's covenants, and the seals of them, baptism and the Lord's supper; which is the best way of covenanting for either individual persons or nations. However, the first sect disowns king and government, and professes open rebellion, and calls the king a robber of Christ, and not a covenanted king, Jude, ver. 8.; because he will not execute these covenants in extirpating popery, prelacy, &c. and establish presbytery in the three kingdoms, as formerly in the second period of the reformation. Now it is observed, that the British government is the best in the world, or that ever was in it, but that of Sparta in Greece.

2dly, That Britain has a covenanted king; for King William became king, not by conquest, or succession, but by agreement: but they and the Jacobite non-jurant church of England, a small minority, usurp the rights of the majority in not agreeing to the king and government.

3dly, These covenants cannot be binding on these nations in time of religious liberty: when presbytery is not attacked, or threatened with extirpation, it needs no such defence, even on civil or political principles, by such as have a title to maintain their rights as British subjects; for it is not as Christians, but as British subjects, that such a self-defence could be excused; for Christianity is a passive religion, and those who

are only overcome by superior force, cannot be called martyrs, *i. e.* passive sufferers, as witnesses for truth. A Christian is one character, and a British subject is another ; and the latter has a right to maintain his liberties and privileges, if he has power to do it.

4thly, This anti-government scheme is contrary to scripture and the confession of faith, to which they swear conformity, chap. xxiii. §. 4. " Infidelity, or difference in religion, does not make void the magistrate's just and legal authority, nor free the people from due obedience to him." See the scriptures there quoted, as Rom. xiii. &c. Now the confession of faith was made after the solemn league, to shew what was the faith of the then covenanters, and this utterly destroys their cause ; but the seceders have shewn their mistake here, with much labour, both from scripture and the sentiments of other reformed churches, for these parties have had a number of paper wars : though that party enjoy protection from foreign enemies, yet they will not contribute their share with others, to support fleets and armies, which is quite unjust and unreasonable. Every presbyterian wishes presbytery were the established religion of England and Ireland, and all Christendom as well as they, and it is most the interest of the English and Irish dissenters to do so ; but then persecution is not the Christian way to get it done, nor is the king and government to be disowned for differing in religion, much less for not extirpating false religion. Formerly they would not go to law to recover just debts, as they held there

were no magistrates in the land ; but now they have got a new light ; it seems God has created a new thing in the land : but what a defection is this from their testimony and covenanted cause, renouncing it.

The seceders have endeavoured to adapt these covenants to the present circumstances, and are severely condemned by the other for butchering them ; nor are any of the parties agreed how often to swear these covenants, if yearly, or once in life ; nor have they any uniformity here. The swearing to extirpate popery, and never attempting to do it, or never intending it, is strange, when they are superior in numbers to them ; they should certainly bestow their lives on so good a cause, on their own principles ; but in fact, their swearing the covenants seems to answer no other purpose than vowing adherence to their parties, and never to desert nor attend on ordinances with other Christians, though they should want them always, which they carefully observe. The M'Millanites are like the ten tribes, as Boston observes, who would neither own Jeroboam for their king nor worship at Jerusalem with them that owned him, and so made a schism from the church at Jerusalem. The seceders new-modelled covenant, with the catalogue of faults of the church, and evils of the times, to be owned and lamented as sins, refer to books of discipline *, and other old things out of print, and many of the evils, &c.

* The books of discipline contain contradictions.

they own are mistakes, as will appear afterwards : they give an implicit faith, and swear blindly concerning things they know not, many of which are mistakes. See Curry's plain perjury, and great iniquity of the seceding brethren's new covenant.

It is a pity both parties are so sadly mistaken, for they seem to mean well in their zeal about these covenants. They both pitch on the second period of the reformation as their model, and condemn the revolution-settlements as different from that period ; but they have mistaken their plan here, as much as the Papists have done in chusing Peter instead of Paul ; for the first period, with John Knox the reformer at the head of it, would have suited their plan much better ; but the second period makes the greatest appearance, as presbytery was then introduced into all the three nations, and the Confession Directory for worship, and form of church-government, &c. framed by that august council at Westminster. Of that assembly some were for independency, and the most part for a moderate prelacy, as superintendents ; but Sir Archibald Johnston made a happy motion, which united their different sentiments, to form that plan of church-government, which was most agreeable to the word of God, and the example of the best reformed churches ; but it is the church of Scotland they hold a model, during that period. Besides many examples to the contrary that might be given, one may serve ; in the acts of the Scotch assembly in that period, is one, about the beginning of the session in 1638, prohibita-

ing any to find fault with any acts that assembly should make, under severe penalties. Was not this tyranny, prohibiting liberty of private judgment, and pretending to infallibility? That period had many good men, but the bulk were weak and intemperate in their zeal. It is remarked, that the faults they have to the revolution church, were no objections to them to stay in her communion till they were thrust out, and then they became objections sufficient to hinder them keeping communion with her. Mr M'Millan was deposed, for disorderly, divisive, and irregular courses, repeated after solemn vows for maintaining unity and regularity; and as he subscribed his own deposition, he had no right to exercise the office more than a layman. He kept possession of some of the temporalities of the church, viz. the manse and glebe, a number of years after his deposition, being protected by the turbulent populace, and to which he had no legal right; he also occupied the church, and the one established in his stead remained and officiated in a different part of the parish. He remained alone above forty years, till one cast out of the secession joined him, and thus formed a body or class, to license others, without which his schism would have died with himself. That one, viz. Mr Nairn, indeed left the church of his own accord; for the faults he had to it, and joined the secession; but finding they also had deserted the testimony, and would not be reformed by him, he joined Mr M'Millan, and afterwards was so lax in his morals, as to fall into adultery, and was silenced for ever; being

cast out of all parties, which shewed his zeal was not practical. Mr Ebenezer Erskine differed with the church about the act of assembly 1732, which was for the heritors and elders, being electors of pastors, to plant churches; he was for the people at large; in which both he and the assembly were wrong, as I have demonstrated from scripture and reason, in a publication on that subject; it is the church-officers alone that have the ability and authority to do it, and the Seceders have fallen from their original plan into that practice, and have thus made a great and essential defection, which overturns their first foundation, and ^{raises}~~gives~~ discontent and opposition; an instance of which took place on the Forth, where the people published a piece against their conduct, entitled the Cry of Oppression, and several hundreds left the party; and they refused to settle others, where they were called by the people. Indeed they only among Presbyterians seem to know how to plant and govern churches with good policy, for they keep their people in absolute subjection, and secure them from being lost; or in danger of it; as they are cut off from all other Christians, as the primitive Christians were from Pagan idolaters. The ringleaders of these sects committed such irregularities, as to baptize and marry, without the due order and form of the church, and to depose and elect elders in other parishes. See the records of their respective presbyteries, and Currie's Vindication of the Real Reformation principles. Dr Potter published Evidences of money being sent from Rome, to support schism in

the church of Scotland; and Dr J—n tells of a missionary from it, violently preaching the covenants in the fields, in the style of a covenanter; and Mr S—t tells of another in the style of a Seceder, in order to divide Protestants; and both were discovered, and went off. The rule of Rome is, Divide, and you will destroy. Another appeared in the style of a Quaker; but his inspiration served him not to read every language, though the Jesuits are very learned. It was observed, that the church, with her over-rigid authority exercised on irregularities, that were not immoralities, was the cause of these divisions and rents in her; and these men looked on their being cast out as oppression, and it makes wise men mad. It had been better to have overlooked these irregularities, than breed such disorder in Christian society. Some men are so turbulent, that it is better to neglect them, than contend with them, and kindle their rage and revenge; for it is self-evident, that their zeal to increase their party arises from these principles: pride and revenge raises the most furious opposition, and this does not hurt the interest of church ministers, whom they level at, but hurts both the temporal and spiritual interest of mankind; the motive of the heads of these parties is said to be, If the church will not be ruled by me, I will rent her to pieces. Were their zealous labours employed in converting Heathens, Mahometans, Jews, and Papists, it would be a good work; but to make a division without a difference in religion, can do no good, but great hurt. Notwithstanding these fatal effects of too rigid

authority, which bred such schisms, the church went still farther, her most unaccountable tyranny was, in ordering Mr Gillespie, the ~~chief~~ *sa* of the Relief, to preside at a settlement, contrary to his conscience, and deposing him for not doing it. That was such an act of tyranny, as is perhaps not equalled in modern times.

Whether his conscience was mistaken or not it was the same to them. Settlements by guards are very disgraceful, as also a daily form in an empty church; both which might easily be remedied, or the matter accommodated, by both the presbytery and the incumbent, had they any policy. But why did not the first one that voted to appoint him to do it, rather do it himself? As he pretended not disobedience but principle, the ordering one to dispense solemn ordinances to unworthy objects is of a piece with the other; nor will the pretence of being bound to obey the church, by ordination-vows, serve the purpose, as no vows can bind one to act contrary to principle or conscience, or the law of God, Acts v. 29. This was a proverb among the Jews; and unlawful vows are better broken than kept, or, according to the common proverb, An unlawful vow may be lawfully broken.

If superiors require obedience contrary to the command of God and his vicegerent conscience, they ought to be disobeyed; for the Popish pretence that the church is accountable, and not they that obey her, if she be wrong, was confuted before. God alone is Lord over the conscience, but she has learned more wisdom and moderation since, than to breed schisms by such

rigid and unjust orders ; and, as Shields observes, it is not one act of tyranny or misconduct that unking's a king, or unchurch's a church, or unminister's a minister, but the continued practice of it. The father of the Relief acted like a Christian, in not running to the rigid extreme of totally giving up communion with the church, and thus unchurching it ; though none ever had greater reason, but kept communion with all worthy pastors, or ministers of Christ, that entered into the office, and acted in it rightly : this Ebenezer Erskine proposed at first to do, but soon changed ; and Mr M'Millan desired his people rather to go to church than want the ordinances when he was absent, but his successors differ from him.

The Relief plan is the most liberal and Christian in the nation, to keep communion with all saints, or with all with whom Christ keeps communion ; and herein the church is too narrow ; but yet that plan is impracticable, or at least attended with great inconveniencies ; as, on their principles, they should leave a place when a worthy minister comes to it ; but they never do so, and therefore act inconsistently. The church, in debarring ministers that have been once in the Relief access for ever to her communion, is like the Jews with the Samaritans, or the Novatians with the Delinquents ; and in the worst sense is denying acceptance to a returning prodigal, unless she thinks they have sinned wilfully, for which there is no remission. There are some of the Relief rules over both particular members of their body and over congregations too nar-

row and rigid, or tyrannical, on their own principles, and inconsistent with them, in casting off some congregations and ministers for acting according to their own principles. But my plan prevents me from attending to all the minute peculiarities of any of these three sects that have sprung out of the bosom of the church of Scotland, and adhere so closely to the plan of it; and yet condemn it so much, and pretend to differ so widely from it, which makes strangers wonder at them with great admiration. However, tho' I do not intend to detain the reader long with trifles, I must attend to a few more of the pretended or real differences of the two former parties, as they are so numerous, the last party having few more than what have been notified.

It was observed before, that there is no person or church perfect, or without faults. This was the error of the Donatists and Papists. The first separated from all Christians in the world, to avoid promiscuous communion; thinking they were defiled with the faults of their fellow-worshippers, and that there was no true or pure church but their own, that they only were spotless. This schism lasted 200 years: and the Papists hold not only that their church is pure, but that it is infallible, and cannot err, and that there are no other churches or Christians in the world, all else being the synagogue of Satan.

“ A certain whimsical old wife could not find a pure church among all the parties in Scotland, tho' these two sects both think themselves such. She drove her husband from thence to England, and

not finding a pure church among all the parties in it, drove him next to America just when the wars began."

The principal faults or objections they have to the revolution-period of the church are mostly gross mistakes, or misrepresentations of truth, and misconstructions of facts. Jaundiced eyes see every thing of their own complexion, and a melancholy mind sees all things painted in dismal colours, and they have the rare art of turning properties into faults. It is to be observed, that Shields's *Hind let loose* is the great bulwark of defence that the Anti-revolutioners use. Now, since Shields is their oracle and standard, let the matter be determined by him. But every man is allowed to explain his own meaning, and be his own interpreter. His *Hind let loose* was written for a quite different state of affairs, both civil and ecclesiastical; and cannot be applied to the revolution settlements, without wresting it contrary to the author's own practice as well as principles; for he not only became a member of the revolution-church, but wrote his small treatise on church-communion in defence of it, and against them, in which he shews his meaning both in the *Hind let loose*, and some other books published in the former period. To prevent this misapplication of the *Hind*, the other should always be bound up with it; but they will not make use of the other, tho' it was written after the former, and explains it; in which he vindicates the revolution-church anent the civil magistrate, which we will soon consider, and with regard to the members of it, some of which had

fallen to prelacy under the former establishment. He shews, that they did not admit all of them, and that it would have been as uncharitable to admit none, and like the Novatians that denied repentance and remission for sins after baptism, and particularly to them that had made defection in times of persecution and danger, as Peter did, and denied such all access for ever.

There was a book called Plain Reasons against the Revolution-Church, compiled by a candidate for that party. It was collected from the reports of the society, whatever any of them could say against the church, and consisted of gross mistakes and horrid calumnies ; and Boston, when dying, said, he would not have been the author of it for all the world. But the compiler of it afterwards joined the Secession, and they made him renounce such of his plain reasons as did not accord with their scheme.

Boston, Willison, &c. observe, that the revolution church consisted of many worthy confessors and sufferers that had weathered the storm of persecution in the former period, and made use of the toleration, rather than the church should not have the benefit of their labours, and they not be useful, and they never saw cause to repent of it. The revolution church sat so down, and was such a constitute court of Christ, and dispersed their labours so well through the nation, there being far more kirks than ministers, that they justly raise the admiration of strangers when they read the acts of Assembly at that period ; who cannot avoid saying they were a great and wise

body, and conducted their affairs with judgment and moderation at that period.

But then the great objection they have to the revolution church, and not only the first assembly that constituted it, but all succeeding ones, is, that they sit down in the king's name, and the civil magistrate is the head of the church; and therefore she is an erastian church, having the king for her head: this is the great bugbear that is held out to fright the populace. However, the more weight this argument gets, it makes the more against them; but as we intend to give a just representation of both the properties and faults of all parties, and contend only for truth, we shall give it its full weight; but we must first define the bounds of an established church, and shew wherein it differs from dissenters. It is the opinion of some, that the civil magistrate should neither establish nor oppose any mode of religion; it is only mens practices, and not their principles, that are the object of civil laws; for if the king establish any religion it will be his own, and he is as liable to make a wrong choice as others; and the independent dissenters in England are of this principle, they think an established church is a worldly kingdom; as the very idea of the word establishment denotes, being supported by the worldly powers: but others are of a different opinion, and think the civil magistrate should be the guardian of the church, to countenance, support, and protect her; and of this opinion are the Scots dissenters, for in fact they are not dissenters in the true sense, but only murmuring

for want of establishment, and that the king will not be subject to their dictates with regard to religion. Establishing a church means bestowing a part of the public or civil revenues on it for support; *2dly*, Countenancing and protecting it, in the administration of the doctrine, worship, discipline, and government; and this supposes the magistrate to be present at these. But this is a different thing from being head of the church; the head directs and conducts all the members of the body in their operations, and communicates the vital spirits and influences, or capacity of action. A political head, as of a domestic or civil society, makes laws, and requires obedience, that all things be done by his order, and manages all affairs; but in this right view of headship the king is not head of that church of which he is a member, no more than he is head of the kingdom of France; for he did not compose her articles of faith, though he approved, and ratified, and established them, for the support of the true faith; he did not compile her liturgy, or prayer-book, forms of administering the sacraments, &c.: he is indeed head of the revenues, or salary he gives, to bestow it on those that apply for it; but then they are such as the church commission to officiate in it; the king has not so much as a vote, unless he be an elder or member of the church, and then he votes or speaks as a member, and not as a magistrate. The moderator, or president, constitutes the Scots assembly, and concludes it by prayer; and after it is constituted, the king congratulates it, and assures it of his countenance

and protection, and says not a word more unless they go beyond their province, to intermeddle with state-affairs, and concert a rebellion; and when the assembly is concluded and dissolved by the president, he dismisses it, and he and they mutually agree where to meet again; and though the church, of which the king is a member, be prelatic in its government, yet he did not plan or choose that scheme; for King William was bred a presbyterian, and only agreed to ratify the mode the church desired to have established.

But I am neither defending nor condemning established churches, or the king's connection with them; but even suppose him to be head of the church, and that her courts sit down in his name, then he is also the head of their communion, and their courts hold by him, and sit down in his name in a special manner. For it is by their own voluntary choice, and they have it in their power to cast him out if they please; for the Confession, which they make their standard, was ratified, confirmed, and established by the king's authority, and not only authorised by him, but by both houses of parliament, and it is their rule in all their proceedings: but they may be assured, that liturgies and confessions are the idols of the populace; and if they would reject it, that would give their popularity the fatal blow, and ruin their cause. And that Confession itself gives him more power than he exercises, as to call synods, and have every thing rightly conducted at them, and all the ordinances rightly administered and settled duly, &c. Confes. ch. xxiii. §. 3.

Rom. ii. 1. And, as Boston observes, the Confession shews the meaning of the covenants, and was adapted to them ; and the covenanters, *i. e.* the makers of it, owned the king's authority, even when he opposed the covenant, as well as before he swore it : so they meant not to own no king but one that had taken the covenant ; so that ch. xxiii. §. 4. is not meant of an uncovenanted land ; and, as Boston adds, let them blush to say they agree with the reformation periods and the martyrs ; they make them die like fools, not knowing for what they laid down their lives, they can claim no kindred to them.

Their objections to fasts being appointed by the civil magistrate are refuted by express scripture ; where we find examples and authority for fasts appointed by kings, 2 Chron. xx. 3. Jonah iii. 5. observed by their subjects, by families, Zech. xii. 12. viii. 19. and by individual persons, Dan. ix. 3. Acts, chap. xiii. xiv. If a master of a family has a right to call out the family to defend and preserve the house when attacked by robbers, or on fire, a king has the same right to call the subjects to the best means of defence, which is fasting and prayer ; and it is breaking the fifth command to disobey the king's authority.

Another objection to the church is, that her pastors come in by the patron, and not by the door, *i. e.* the choice of the people. I took notice of the true way of planting churches before ; and have only to observe, that the blame of any misconduct on that head is unjustly laid on the patron ; he only gives a title to the beneficence

bestowed on that church when he founded it, and cannot give it to any but such as the church-officers please, *i. e.* such as they declare qualified for both the office and the place; when they licence, or put in orders, they declare their licentiates qualified to labour in any part of the vineyard where they can get a maintenance, or a bond of security for it. And indeed if they were perfectly attentive, they would put none into orders but men of ability and morality, or of parts, learning, and piety, that none could oppose; but indeed they have often no sense of shame, in opposing the greatest and best of men, whom their church-officers or spiritual guides appoint them, but will prefer the one that is longest and loudest. One of the few, sensible, and judicious, having heard such an one in a certain sectary, who had that false popularity, said he was only a mole-catcher, as he gained only the applause of the weak and ignorant, or the whimsical.

Creeds, liturgies, confessions, prelacy, patronage, were all well designed at first; the three former, to maintain soundness or unity in doctrine; the fourth, to maintain unity in communion; and the last, to support religion. My plan forbids me to detain to go through all the objections which these parties have to the church. I shall now be very brief; I have observed, that they are mostly gross mistakes, as that of the reformed presbytery asserting twice in their testimony, that the church of England is idolatrous, which is so manifest a mistake, that every one may see it. It is observed, that an ill-tem-

pered zeal runs through many of their writings and discourses, that their zeal is hot, but their charity cold, John xiii. 35. Each of the parties are divided, and they condemn one another with as much bitterness as they do any else, though it is difficult to know what they differ about; the first party differ in their opinion about universal redemption, but I have not been able to learn that they have any adequate ideas about their difference; they did not go to the extremity of the other, having profited from their fatal example. The Seceders divided first into Burghers and Antiburghers; and the latter delivered the former to Satan, and the son the father. The most horrid conduct among Christians of the same doctrine and communion! unparalleled tyranny! This was a most terrible rebuke in providence to the author of that party, being from the party he formed, and his own son; however, he was more moderate after that; and the difference was about nobody knows well what; for a Burges's oath requires only to maintain the liberties of the city, and the privileges of the state, and government; and all that own government, as they both do, admit that. There are only a few towns that can be excepted, where the Burges's oath has absurdly a religious clause concerning the established religion; but then they had only to keep out of these few towns, and many of the Antiburghers are Burges'ses in cities. Thus the Antiburghers degenerated from the testimony, and the principal authors of the party, and also inflicted censure on the other, as if they had done it, and one not

adequate to any ordinary crime, but only to fundamental error, or gross immorality ; which shews they were only moved to it by an evil genius. The curse causeless falls on the head of him that uttered it. But the greater part of them now see the absurdity of it. The report that the other party delivered them again to the devil, as they had done them to Satan, so that they are as much allied as before, is groundless ; their sentiments seem to be, that they must separate from all that they differ from in opinion about any thing ; but on this principle there can be no society, except on the Popish plan, in which plan all must think as the Pope does, and make him their infallible rule, to yield implicit or blind belief and obedience to him, and make no use of their own judgement, or exercise their reason to think for themselves, as they have no right or liberty to do so. For two are the fewest that can make a society, and there are not two that think alike on all points, or scarcely on any ; mens opinions and sentiments vary strangely, like their faces ; however, on this principle they forsake the communion of all saints, contrary to the Confession, chap. xxvi. §. 2. “ Saints by profession are bound to maintain an holy fellowship and communion in the worship of God ; which communion, as God offers opportunity, is to be extended to all that call on the name of the Lord Jesus.” But they will rather neglect the public worship, and ordinances God hath appointed, as means of salvation, than do this, contrary to Heb. x. 24. Nor is it an excuse, that they may do their best at home, or in private

meetings, as that is to neglect God's appointment, and chuse their own way, which cannot have his presence or blessing. But this conduct rather seems to intimate, that each of them think they are the only church, and that there are no saints out of their communion, as the Donatists did of old, and the Papists still do; and some of them express thus much, though others have more charity, and allow that there are both ministers and Christians that are saints, in other communions; and that they have even a right to receive the solemn ordinances in their own way, but not with them; and this is saying, Stand by, I am holier than thou; which shews less humility, and more spiritual pride; and they condemn the Relief for keeping promiscuous communion, because they keep communion with all whom they are obliged in charity to think Christ keeps communion with; but then this condemnation falls ultimately on Christ for keeping such promiscuous communion, for they only follow his example here. But, says Boston, I will follow Christ to the synagogue, and be stricter than they who scruple to follow his example; for the nearer I am to him, the stricter I am, as he is the rule.

This conduct is, in fact, excommunicating all others, and making all churches synagogues of Satan, or making new laws for God's house, and terms of communion stricter than his, viz. their covenants and testimonies, &c. and thus assuming the royal prerogative of the head of the church, and thus straitening the door of God's house, and shutting out his children from the

provision of it. Nothing should be a term of communion but what is essential to salvation; the doors of the church should be as wide as those of heaven. For any to wander from their own communion when they have ordinances dispensed in it, is an impious curiosity, unless it be once or twice for trial, 1 Thess. v. 21. and shews they have neither reason nor religion; for if they think another party better than their own, why do they not join it? if they do not think it better, why do they leave their own to go to it? He that wavereth is like a wave of the sea, driven with the wind, and tossed; and let not that man think he shall receive any thing of the Lord, says the apostle.

The apostle Paul, as Boston observes, interposes the authority of Christ, 1 Cor. i. 10. who enjoined peace and brotherly love to all his followers whom he will own as his. The church of Corinth was then bleeding of the wounds, not given her by avowed enemies, but by professed friends. He that sheddeth man's blood by man shall his blood be shed; but he that sheddeth the blood of his mother church, a parricide, and of the church of God, by God shall his blood be shed. Schism, sedition, heresy, and profaneness, go together, as in Corah and the ten tribes. Error, and immorality, and superstition are diseases in the body, but schism is the destruction of it. Though there were fundamental errors, gross immorality, and symbolizing with idolaters at Corinth, yet schism is the first thing blamed by the apostle. They who have most of the Spirit of Christ are most for peace and unity, Eph. iv. 3.

The pretence to strictness gives rise to schism. Thus the Pharisees were stricter than Christ, and the false apostles at Galatia than Paul. Separation is sinful, if communion can be kept without sin. See Rutherford's Peaceable Plea.

Ringleaders of schism, like the Galatian teachers, always level at the ambassadors of Christ, to mar their labours, and scatter their flocks; and they that any way countenance such, bid them God's speed, and thereby are partakers of their evil deeds, says Boston. Every matter is not a sufficient reason to breed division in a family, to separate the nearest relations, or to cause rebellion in a state, much less division in a church. The spirit of Satan is a spirit of discord and division. The rule is, Separate from the faults of Christians and corruptions of any church, but not from the ordinances of Christ and the communion of saints; for Christ will forsake such as forsake his ambassadors and his saints. Separate from them where they are wrong, but not where they are right. But it is a contradiction to join in family-worship and not in public worship, when they are the same people, but only a smaller number, and the same way of worship. It is one thing to dissent from an established church, and another thing to separate from the communion of all saints. Dissenters may be of great use, as a means to prevent an established church from falling into total defection and corruption. The English Presbyterians and Independents desired to have their differences and contentions buried in oblivion at the revolution, and to be termed United Brethren; and it is to be hoped

the Scots ones will soon do so too, as they differ much less ; and some of these two parties are turning more moderate, and tending to it ; and though they have great blunders, yet they want not properties, as both ministers and people are more laborious and diligent in the exercise of religion than many others.

It is a complaint, that Dissenters are more hypocritical, or prone to cover their vices with a mask of religion than others ; but this is not to be attributed to that way, unless their principles and doctrines tend to the Solifidian, libertine, and Antinomian sides ; for those who want to put on a mask of religion to cheat and deceive, will doubtless join the party that is supposed to be the strictest or best. See Webster's letter to M'Millan, Durham on the scandal of Schism, Rutherford's Peaceable Plea, &c.

Methodists The last sect we shall consider is one sprung out of the bosom of the church of England called Methodists ; but it is rather a religious society than a sect. The founder of it was Mr Whitefield, a great and good man, who propagated Christianity at home and abroad. The rise of this party was pretty much like that of the fore-mentioned in Scotland. There is another party of them, the followers of Mr Wesley, whose principles are more doubtful. His followers are numerous, and are members of established churches, and attend them regularly, and meet for their religious services at other times of the day. But they differ from other religious societies in this, that they have some who preach to them, but do

not dispense the sacraments, as they receive these in the churches. They have some peculiarities, as love-feasts, and relate their experiences to one another ; and, like the Moravians, pretend perfection, and have other whimsical notions, and heretical opinions. See a more particular account of them in an appendix to a sermon on the improvement to be made of religious divisions, by the ingenious and pious Mr Martin.

They are very devout and peaceable, and zealous for reviving vital religion, as the zeal of many of the English dissenters is not equal to that of their ancestors, since heresies, and more conformity to the modes of the church are got in among them ; and their interest, together with that of religion, is on the decline. There are some other heresies and sects which are entirely whimsical, or enthusiastic, and are well known in their respective places, whom it is better to pass over than mention, to be known elsewhere. They are similar to some which appeared in former times, that speedily sprung up, and suddenly disappeared, whose names we shall also pass over in silence.

Antinomian

We proceed now in the last place, to consider the Antinomian heresy, which is the worst of all, as it is a complication of all others ; it implies, not only wrong practices, but wrong principles, which lead to these practices ; it was the first error both in opinion and practice ; it implies what is wrong in thought, word, and deed, the disorders of the mind, inclinations and dispositions ; desires, appetites, and passions ; pur-

poses and resolutions, which are virtual actions, as hatred is accounted murder ; when lust hath conceived, it bringeth forth sin, and when sin is finished it bringeth forth death.

The law is the rule or right way, the plain and straight path ; the way of virtue and holiness is the honourable safe way ; he that walks uprightly, walks surely. The way of vice is a dark, dangerous, crooked path ; iniquity is that which is unequal ; sin is erring from the mark, and losing the prize. Transgression is breaking the barriers, or going over boundaries.

It is argued, in favours and defence of pursuing the objects of the appetites and desires, that it is following nature to gratify its inclinations, which were designed to be gratified, and enjoy their objects. This is argued chiefly in favours of the sensual appetites, but it is equally applicable to all. The two laws of animal nature that man possesses, in common with the brutes, are self-preservation, and the propagation of the species ; but the practice of these is to be regulated by reason and the moral sense, which the brutes have not. Therefore meat and drink are to be used in moderation ; for if any use them to excess, like the brutes, it tends to destroy instead of supporting nature ; for health consists in temperance alone, and life is to be hazarded in the defence of religion, liberty, and one's country. And the propagation of the species, to continue the human race, must be subservient to the rules of good order and society, and not the lawless irregularities, and licen-

tioufness of the animals, to gratify only the animal appetites.

A conjugal society must be formed, by the union of husband and wife, for their mutual comfort, and uniting their care of their offspring. But even the animals, in their natural state, that are not reduced into subjection to man, pair as soon as they are capable of propagation, and live as it were in chaste wedlock, without forsaking their own mates, to adulterize with others * ; and a certain wood-land dove never associates with another, or enters into a second wedlock after its mate dies, but still deplores its deceased mate. But if indulgence be pled for one appetite, as following nature in gratifying its requests, then it may be pled for every one, as gluttony, drunkenness, whoredom, covetousness, theft, robbery, fraud, deceit, extortion, oppression, &c. and some are so savage, as to delight in cruelty ; and then there is no safety for either person or property.

The laws of virtue do not prohibit any enjoyment, but only the irregular or excessive pursuit of it, which is hurtful to the individual, as well as society. The matter of no action is a crime, but the form, circumstances, motives, &c. constitutes the crime. Murder is only the taking away of life, but the difference lies in taking it

* A certain king would make no laws against adultery, as he thought such a thing could not be; it being needless for a man that has a wife of his own, or a woman that has a husband.

away innocently, or by accident, or in self-defence, or lawfully for a crime ; which logicians distinguish into murder, chance-medley, and man-slaughter. Whoredom is only propagating the species, but then it is out of the regular order of marriage. Lying is only uttering words, but then they are not just or true. Covetousness is only desiring certain objects, but then they are another's. No vice differs more from another, than the same vice does from itself in different circumstances, called aggravations, as against knowledge, &c, or by one that should be an example to others of the contrary, as superiors, parents, masters, teachers, magistrates, the aged, &c. ; what is wrong in mere speculation only perverts, but does not pollute the mind. What refers to practice, and especially the sensual vices, pollute and defile the mind as well as pervert the conduct. Vice is a vile, loathsome, odious, abominable thing, compared to the vilest things, and most loathsome diseases, as the plague and leprosy that excluded from society ; and it is as infectious as ill air, or poisonous food, and to be dreaded accordingly. Moral diseases are most infectious. Virtue and vice are opposite, as light and darkness, health and sickness, order and confusion, yea, life and death. Iniquity changes the nature of things, and turns them upside down, as order to confusion, light to darkness, health to sickness, the beautiful frame of nature to chaos. It deceives by fair appearances of pleasure, profit, honour, and advantage, and yields the contrary, as pain, sorrow, loss, disgrace, in the end. Moral evil is

the source of all natural evil, as poverty, pain, diseases, toil, labour, sorrow, wars, slavery, death, &c. Virtue, or religion, has the opposite effects; it is the soul of happiness; it changes sorrow into joy, and gives light amidst the darkness of night, and vale of death; it descends from the source of perfection and happiness, and moves towards it, till it be joined to it. The philosophers represented sensuality, ignorance, and vice, by death; and set up cenotaphs, or empty coffins, in the places of them that had deserted their academies; and gave up with learning and virtue. Religion converses with God and the heavenly society. The impressions of piety and virtue on the mind, are a surer evidence of assurance of the divine favour than a revelation from heaven.

Religion is the life, the light, the health, and happiness of the soul in every state; it is the cement of society, the support of laws and government, the nurse of liberty, as Plato says. Judea, Greece, and Rome, flourished while they preserved integrity and fidelity. Abraham feared he would lose both his wife and his life at Gerar, because the fear of God was not there. The emperors of Rome coveted religious titles more than civil ones, as pious, holy, &c. Those that robbed even Heathen temples were visibly punished, as it was an insult to religion, and sacred things in general.

Atheism and anarchy go together; therefore all wise states revered and supported religion, and the ministers of it. The priesthood was so highly esteemed, that kings and emperors choo-

fed to be priests: but these happy effects are eminently the fruits of true religion. How noble and sublime are the rules of the Christian religion, and the life of Christ, compared with that of Mahomet, a robber, plunderer, sensualist, cruel, and savage!

All vices are divided into sensual, which assimilate to the brutes, and diabolical; as envy, malice, hatred, revenge, pride, cruelty, &c. which assimilate to devils, and which are contrary to the laws of purity, piety, sobriety, benevolence, humanity, meekness, patience, resignation. Some vices yield neither profit nor pleasure even for the present; as that monstrous one of blaspheming the name of God, taking it in vain by profane swearing, imprecating curses or damnation, at which the devils tremble, James ii. 7, 9. Exod. xx. 7. The Heathens durst not pronounce the name of their great god Demiurgos, lest the earth should tremble, and nature be removed from her seat.

We shall view Antinomianism in its largest extent, or whatever is wrong in the conduct of individuals, or contrary to the good order and welfare of society, the laws of justice, integrity, liberty, charity, peace, truth, moderation, &c.

It is not the knowledge, but the practice of virtue that constitutes merit, or makes good men. The Gnostics of old valued themselves upon their having a sublimity and superiority of knowledge, and thought they could be saved thereby without reducing it to practice. Speculative knowledge begets pride, which is the most unbecoming, unreasonable vice in dependent beings,

whose life, and health, and prosperity, depend on a Power above. It was the first and greatest error. Ignorance indeed is the source of it, and of unbelief or infidelity, and every error. But none can be said properly to know more than what they practise; and faith without works, or the fruits of righteousness, is also useless; and if these be real, they produce all their genuine effects. To act against knowledge or light is like swallowing poison, knowing it will be fatal: and Solifidians or Libertines are no better, for if they believe vice to be dangerous, why do they practise it? If they believe virtue the way to internal peace and eternal happiness, why do they not pursue it? If they believe eternal misery is the consequence of vice, why do they not fly it? Men may live fools, but fools they cannot die. Libertines give loose reins to all their evil inclinations. Faith without works is a mere fancy, and no faith at all. It is diabolical doctrine, that the greater the sinner the greater the saint; that the more they sin the more grace is magnified in pardoning their sin. It would make the gospel the ministration, and Christ the minister of sin, and overwhelm the world with wickedness.

Temptation to sin is properly the fear or feeling of some evil or suffering, and the desire to avoid it, or get free of it, as persecution, &c. This made Peter dissemble in time of danger; for the allurements of pleasures, riches, honours, &c. are not properly or strictly such, and they who cannot resist these could far less suffer evil,

rather than sin, or lose all, Philip. iii. 8. for the cause of conscience.

Agricola, in the 16th century, was the first that said the same things were not sins in believers that are sins in others. There is no atonement for the sin unto death, 1 John iii. 9. Holiness is the health of the soul, and the soul of happiness. Most of enthusiastic sects lean to the Solifidian or Antinomian side in their doctrines and principles, which is most agreeable to human nature. But works without faith or legalism is better than the contrary, as it tends to the good of society. The doctrine of absolute promises, absolutions, and indulgences, are Antinomian; but we shall descend to a few of the particular irregularities and disorders contrary to the public good, or the welfare of society.

tion 1st, Persecution is contrary to the law of Christian and religious liberty. There are four kinds of slavery; natural, which is that of individual persons; moral, which is the subjection of reason to sense, and the lower appetites of the soul; civil, which is that of a people or body-politic to a tyrannical governor; and religious, which is the being compelled by force to forsake the true religion, and the practice of morality, and adopt a false one, as idolatry, &c. Persecution is the most unreasonable, absurd thing in nature; for no tortures can make one believe self-evident absurdities, contrary to reason and the common sense of mankind, as transubstantiation, that creatures and artificial workmanship are gods, or that a part of any thing is equal to the whole of it, and that two and three are more or less than

five. They may make men to dissemble and hypocrite, but they can no more change their mind than their body : It is acting like the tyrant Procrustes, and is Antichristian in the highest degree, and the utmost degree of human wickedness.

Every one has a right to chuse his religion, as well as the food that suits him. Reason, argument, and instruction, are the way to convince them that are wrong, and to propagate true religion, and not fire and sword. Moreover, these cannot reach the mind, which is the subject of religion, though they may distort the body. Articles of faith and modes of worship, if not idolatrous, are not subject to civil laws, or come under the cognizance of the magistrate ; it is not principles but practices that come under his jurisdiction ; unless they be Atheistical or Antinomian principles, that lead to bad actions, and are virtually such. It is the most unreasonable thing in nature, to make one suffer in person or property that does hurt to no body. If people's religion is wrong it hurts only themselves ; and persecutors not only put martyrs to death, but usually tortured them in the most barbarous manner ; and the professors of all religions have persecuted, but the Quakers ; but there is no divine authority for it, and no divine religion was ordained to be propagated by it, 2 Cor. x. 4.

The Jews, in the days of David and Solomon, when they held some neighbouring people in subjection to them, did not compel them to become Jews, but only levied a tax on them, as conquered subjects. And Christianity was pro-

pagated, not like Mahometanism, with fire and sword, or by force, but by argument, &c.; and though the apostles, and numerous multitudes of converts, as 3000 and 5000, &c. could have mustered up a body, and by miracles, like Joshua, carried all before them; they could thus have conquered, and compelled all the world by force and persecution, as Mahomet did, to submit to them, if such had been the genius of religion. But instead of that, they did not even use self-defence, but passive obedience, and non-resistance, suffering patiently. This irrational Anti-christian madness the world is now rid of, as there is no public persecution at present. Papists and Mahometans tolerate other religions. If the religion of any leads them to rebellion, or any disorder in society, then it is not persecution, but civil punishment that is inflicted. Christianity could not be suppressed by persecution, but increased by it; so that it needs not the support of worldly powers to involve it with politics, as a state religion, John xviii. 36.; but yet in this respect it will be the support of a state, if practised.

2dly, Next to persecution, slavery is the most unreasonable, cruel, wicked thing, and contrary to the law of liberty. It is most unjust for rational beings to deprive their fellow-men of their natural right, and compell them by force and violence to what is unreasonable and unjust, or contrary to natural liberty; and exercise oppression, cruelty, and savage barbarity; which is contrary to reason and religion, and such horrid wickedness, that none possessed of humanity, or that is entitled to the denomination of

man could do, much less any good man. It is worse than murder, for it is a lingering living death! Liberty is dearer than life, and slavery worse than death. It is hideous to drag out such a miserable life, under the absolute tyrannical power of another; and particularly to hinder them of the means of salvation, or the life to come; and keep them in ignorance, that they may not obtain liberty, according to the rule of Christians and Mahometans, that make slaves of none of their own religion. The British civil laws and government are truly reasonable and Christian in this respect, as they admit not of slavery. How glorious is it to be a land of liberty, and to set men free from bondage and slavery! To buy and sell our fellow-men, or rational creatures like beasts, and hold them under barbarous oppression and ignorance, is destroying both soul and body, and such will be punished accordingly, Rev. xxii. 12.

3dly, Wars are contrary to the gospel of peace, *i. e.* the laws of the God of peace, and the Prince of peace; the Messiah, who was peace itself, and came to make peace. Whoever wantonly proclaims war, or engages in it unnecessarily, thereby renounces Christianity.

Self-defence is the first law of nature, and when our persons or properties are attacked, it is lawful to defend them; contrary the principle of Quakers, who reject self-defence as they do the means of knowledge; though the prophets that had inspiration used them, as they had schools, and Daniel read and learned by books, chap. ix. ver. 2. Psal. cxix. 97. But

whoever gives occasion to the war, commits as many murders as there are persons die in it ; and if they who are employed carrying it on engage in it, not from the motives of defending their country, liberty, property, life, &c. ; but for a business, and wish not to have peace, and prevent slaughters, but to multiply them, commit as many murders as they occasion deaths, &c.

athing athly; Duelling is the most outrageous madness, and daring presumptuous wickedness, to rush into the presence of God and eternity in a furious state of wrath and revenge like devils ; and thus to plunge into eternal fire and darkness, in the infernal regions with them. It is argued, that honour requires it, and courage is displayed in it ; but it is just the contrary : true honour consists only with the rules of virtue and religion ; and murder is no virtue, much less self-murder, but the greatest baseness and meanness. None has a right to take away life but he that gave it, except in self-defence, which is the case in lawful war ; and that of criminals, is the defence of society, and not by any arbitrary power and right that a sovereign magistrate or governor has.

Honour is a sense of interest and dignity, to support liberty, life, and property ; and true courage can brave and bid defiance to mean insults as below notice ; and the neglect or silent contempt of things that injure not person, character, or interest, which are punishable by law, is the greatest courage and victory. Rage and revenge, foolishly exposing a life that God gave, is a madness ; it is low and base, and like the

beasts of prey. Its great to overlook and forgive. Revenge we still do find, the weakest passion of a feeble mind.

5thly, Divination, *i. e.* fortune-telling, or *Divination* soothsaying, are contrary to the laws of piety, and imply a distrust in providence; not waiting patiently to see what providence will bring to pass: it is a false pretence to prophecy, and diabolical lying, like the heathen oracles of old. See on Deism. As also Legerdemain, or Witchcraft, *i. e.* a specious, but false shew of miracles; being certain tricks done by secret arts, or slight of hand; which idolaters of old practised to lead people from the true God to false ones, pretending they did these by the power of their gods, for this is the meaning of witchcraft in scripture, and of the original words.

Among other nations it signified the art of secretly conveying poison by meat, cloathes, &c. The modern notions of inflicting torments at a distance, and of changing their shapes to that of other creatures, and transferring secretly the good of their commodities, are absurd; they and the devil could as well create as transform a creature.

These and the doctrine of apparitions, ghosts, fairies, &c. are contrary to reason, philosophy, and common sense, and trouble no philosophers or wise men; though they are still very troublesome to others, and perhaps will be to the end of the world. They were propagated by mercenary beings, who devised and published such notions that alarm the weak, for gain.

Games of chance and lottery are also impious,

as they are an appeal to the Deity to decide the matter, which is like taking his name in vain in common conversation. The philosopher's rule is, Never appeal to a God for a trifle, or make a God appear, but for a matter worthy of a God. See Monsieur Placette sur les jeux d' hazard, & la morale chretienne.

ury 6thly, Luxury and selfishness are contrary to the laws of temperance and moderation; benevolence and liberality, generosity, charity, &c. Thus, the covetous and rich amass treasure, and expend it in extravagance and vanity; as in sumptuous living, furniture, dress, and equipage; using fine commodities, and many varieties of meats and drinks; and thus are loaded with superfluities, while others want the common necessities, and pine in hunger, thirst, and cold, or are oppressed with hard labour and painful toil. Some wear gaudy apparel, while others are clothed in rags.

A community of goods, indeed, would encourage the slothful and extravagant, and prevent industry. The case was different with the Christians in times of persecution, and the Spartan state, &c. But for some to abound in wealth, yea, and be encumbered with luxury and superfluity, to feast till they are a burden to themselves with corpulency, and out of shape, is shameful; and to monopolize their wealth, and not communicate liberally to the necessities of the poor and needy, is directly contrary to the great laws of love, pity, compassion, &c. and shew a cruel hardness of heart, that cannot feel another's wo, or relieve them from it; but instead of being

pitied, the poor are only despised, as the Spectator observes, as if it were a crime to be poor, or as if riches were a virtue and poverty a vice. The most worthless wretch is caressed if he be rich, and the most deserving despised if he be poor, whereas poverty is no body's choice but enthusiast's. This conduct is contrary to the command of the great Author of all, and ingratitude for his goodness ; it is injustice to their brethren, children of the same common parent. Nature produces enough of provision for all her children, but some rob others of their share ; these think what they possess is their own, and that they may do what they will with it, and spend it, not only in vanity, luxury, superfluity, &c. but in gross wickedness, as drunkenness, and the gratification of their lusts ; and become like beasts or devils, as the concupiscible or irascible appetites are gratified, and the sensual or diabolic vices practised. But they are only stewards of what they possess for the good of others, Psal. xxiv. 1. lxxv. 6,—9. and must give an account of it.

To give to the poor is to return it to the Author, or lend to the Lord, and send bills of exchange to heaven, as a certain author expresses it, and death will deprive them of all, Psal. xlix. 17. The Heathens said, that all the poor and strangers were sent from Jupiter with a commission to get a portion of the goods he entrusted to the rich ; that their necessity was their commission. The two chief Christian virtues are hospitality to strangers, and charity to the needy ; and none can be possessed of real piety that want

these fruits of it, 1 John iii. 17. The neglecting to do good when in our power, involves us in the guilt of the opposite evil, which we had in our power to prevent, and did not. It is the blessing of providence that makes to prosper, Deut. viii. 18. and the curse blasts all our endeavours. They act directly contrary to the laws of Christ, as well as of humanity, that relieve not the distressed; and are neither men nor Christians, having forfeited a title to both. The apostle does not say, How dwelleth the love of his brother in him that hath no bowels of compassion, but, How dwells the love of God in him; lest he might perhaps have thought he had the love of God, though he had not brotherly love, John iv. 21. iii. 17.

How great is the promise and encouragement to the feeling heart and liberal hand! Psal. xli. Nothing can be more beautiful and strong. It is shameful to see many have over-much, and others not enough to supply their necessities. God has given some riches, in order to exercise the virtue of liberality, charity, &c. and others are poor, that they may exercise patience. If all that have enough and to spare, besides furnishing themselves with necessary things, would supply the needy in their neighbourhood, or that are within the reach of their knowledge and ability, then they might all be relieved and supplied.

A certain good man, a citizen of the world, used to eat his meals with ill relish, considering how many were in want, and, with the most sensible pleasure, imparted a share to any at hand.

The poet expresses himself in a moving manner on this subject :

Ah ! little think the gay licentious proud, &c.
Thomson's Winter, l. 385.

It is the highest pleasure to do a good office, Job xxix. xxx. xxxi. chapters, and it is God-like to relieve the distressed. Job could not eat his morsel alone, but gave a part thereof to the needy. Glorious promises are made to such ; and wealth otherwise is a curse, Luke xvi. 19. With-holding the needy's portion is covetousness, theft, and robbery. The favour of heaven will smile upon the merciful, sweeten their enjoyments, increase their substance, and bless their posterity ; and otherwise, the frowns and curse of heaven will embitter their enjoyments, and blast their substance. In the body-politic every member should feel or suffer with, and relieve another, as in the natural body, if it be not benumb'd.

7thly, Idleness is contrary to the law of industry. Every member of society ought to have some calling or business, else he is useless to society, or an encumbrance to it ; idleness is the nurse of vice. To say one is idle, is perhaps in the strongest terms, to say he is vicious ; for man is an active being, and must be employed in devising, or practising either good or evil ; and he who employs all his time in doing good, will have none to employ in doing evil.

It was a capital crime in some antient kingdoms, to want a business. And the Turks are bound every one to have a business, even the grand Signior himself. A late one was a knotch-

maker, he made knotches to bows. Idleness, as well as luxury or extravagance, beget poverty. In these states where every one was obliged to have a business, and not to neglect it, but be diligent in it, there were few poor to be burdensome, and still fewer beggars, and no robbers; as there were officers of state to take account of people's employments, &c. ; and when there were public works for those that did not get private business enough to live by, this prevented unnecessary poor, that could labour, but could not get employment. In some places, they think he is a gentleman that has no business; so that if one ask, What is such a man's business? it is answered, He is a gentleman, that is, an idleman, but it is quite the contrary. It was a saying amongst the Jews, He that did not teach his son a trade, taught him to steal.

tion to the state of public 8thly, Another great iniquity and disorder, which is the hurt, and sometimes the ruin of the public, is, that interest and friends procure emoluments and employments, and *merit* is not encouraged. This is contrary to the laws of equity and justice. Thus great patrons, and powerful friends, or money, will procure posts under government, and military offices, without skill, courage, or experience, to the destruction of armies, or the loss of a country; and it is so not only in civil and military offices, but in ecclesiastic ones, and in colleges and seminaries of learning; thus those that have neither parts nor learning, nor a method of teaching or communicating, get in, to mar the progress of education, or prevent the youth's being rightly instructed and

prepared for public offices ; while others, well qualified for such offices and employments, can be of no use to the public, for want of an opportunity to display their merit, which is lost to the public, and of no advantage to themselves. The education of youth, and the right instruction of mankind, is of the utmost importance ; and yet these that have neither ability, nor a method, nor the powers of speech, are often imposed on the public. Now such as bestow benefices in the church, from friendship, and interest, and not according to merit, commit the worst simony. In antient times, merit alone was a recommendation ; thus the most skilful soldier, &c. was preferred ; the contrary is the hurt, or ruin of the public good.

CONCLUSION.

I HAVE now finished what I proposed ; and in such an extensive field, amidst such a vast variety, if some inaccuracies are to be found, it is no more than what might be expected. Besides, the connection of ideas, and the thread of reasoning was broken by several interruptions and disadvantages ; and as the press began as soon as I had the materials provided, being hard occupied to keep it going, I had not time to attend to style ; so that the phraseology will sometimes be inaccurate, and not elegant ; but such a thing can hardly be expected in a composition of this kind, where the train of an argument may require long or abrupt sentences, as attention must chiefly be paid to sentiment and argument. Mistakes in history and chronology ;

are not to be ascribed to me, but my authors ; and amidst such a diversity, I was in doubt sometimes which to follow.

I set up as a patron for no party, but for truth alone. I intended justice to all, by acknowledging their properties ; and also to truth, and their own interest, in order to reform them, by pointing out their faults ; which my sense of the dignity of reason and religion made a painful task to me. As I was thus obliged to act the part of a critic, or judge, I considered that justice knows no favourites, nor any difference between friends and enemies ; in this respect it was painted blind, that it might not see the parties, but only hear the cause ; and this also recalled to my mind, what the poet says to judges,

Dare ye condemn the righteous cause !

Have ye forgot, or never knew,

That God will judge the judges too ?

Dr Watts's version of Psal. lviii.

If any party, (and there are too many such,) think they have few or no faults, and their opposites have few or no properties, and that I have not exercised an impartial justice towards them, they must refer the matter to neutral judges ; and if such are not disposed to correct their mistakes, but to defend them, they will give occasion to a more particular delineation of them. Consider, Prov. xxviii. 13. Gal. iv. 16. Though I have been obliged to some learned and judicious friends, for their observations, before it went to the press, yet I shall still reckon my-

self obliged to others, for their remarks, that the next edition may be improved by them. I disclaim bigotry, or, in other words, infallibility, and immutability, and am open to conviction; and have no principles so fixed, but I am ready to change them when I see reason for it; and whatever mistakes or errors I may have committed, they were not intended *. I shall conclude

* It is disputed, whether the hypocrite, or the open profane, is the greatest enemy to religion, or does the most hurt to it; but the bigot does more hurt to it, by his bitter spirit, and furious zeal, than the hypocrite, the sceptic, and the profligate, altogether; there is no medium between moderation and madness. A bigot is a barbarian; bigotry caused not only schism, but persecution, the utmost degree of madness, and profaneness too, by raising a disgust at religion. See Dr Watts's *Orthodoxy and Charity united in Gentle Moderation, without Indifference*, Phil. iv. 5. It is a schism from the great law of moderation, the golden medium, and safe way; and contrary to the royal laws of charity and humility, the soul of Christianity. Though charity rejoiceth in the truth, yet it hopeth the best, and sees the properties of others; but bigotry sees only their faults, and that not to lament them, but rejoice in them; it is a canker worm, that consumes charity, the marrow and life of religion, Matth. vii. 4.; it is worse than scepticism, as it disturbs the peace of others, though honest inquirers for truth; and it prevents further discoveries. One would have thought Mark ix. 38. sufficient to cure all party-bigotry, John xiii. 35. Charity is more ready to see wherein others agree than wherein they differ, and to rejoice when it finds any agreement; and humility is more ready to see its own faults than those of others. Bigotry springs from pride, malice, &c. weakness, or the want of sense and judgment. See *Luciferians*, P. 115.

Bigot

I N D E X.

	Page		Page
Abelites,	83	Enthusiasm,	-6, 253
Abolution,	156	Epicureans,	26
Academics,	26	Effenes,	72
Agreements, 15, 128,		Evil, origin of	20
183, &c.		Fall, how	21
Angels how fell,	21	Fatalists,	32
Anthropomorphists,	120	Figure,	41
Arians,	85	Gelasius,	109
Albigenses,	123	Gods, &c.	19, 93
Barchochab,	113	Golden age,	20
Bigotry,	4, 307	Good and evil,	ibid.
Brutes, reason of	10	Greece, burials of	17
Burial, modes of	17	Heathens, state of	36
Canonical,	9	Heavenly bodies,	27
Centuries,	112	Hebrew,	96
Children, names of	18	Herodians,	71
Church true, what	180	Heresy,	9, 30
Cicero on the gods,	25	Holy rituals,	64
Confessions,	155, 183	Hufs,	126
Covenants,	242, 262	Idolatry,	25
Creation,	25, 30	Jews,	76
Custom,	6	Immutability,	20
Descartes,	26	Indulgences,	157
Differences, 18, 25, &c.		Institutions,	41, 60
Donatists,	115	Laconic taste,	7
Dort,	136	Lent,	158
Doxology,	197	Light of nature,	33
Education,	6, 12	Liturgies,	187, 193
Egypt, burials of	17		

Magians,	23	Predestination,	236
Magic,	38	Prayer,	188
Manichees	19	Priest's robes,	64
Merits,	145, 155	Psalmody,	198
Miracle, what	36	Purgatory,	167
Messaleans,	115	Quietists,	125
Moderation,	13	Revelation,	18, 33
Monophysites,	109	Repentance,	150
Monothelites,	ibid	Rites,	65
Mystery,	42	Rules,	11, 100
Nazarites,	68, 73	Sabeans,	23
Novatians,	114	Sabellius,	114
Offerings, what	62	Sacrifices,	62
Oracles,	36	Sacraments,	146, 158
Orthodoxy,	9	Sadducees,	70
Paradise,	60	Samofatenus,	110
Pelagius,	116	Samaritans,	74
Pharisees,	69	Satan,	61
Patriarchal,	62	Scepticism,	5
Plato,	23	Schism,	9, 177
Persians,	19	Sect,	9
Peripatetics,	26	Socinus,	86
Prejudice,	6, 11	Simon Magus,	110
Polemics,	4, 7	Sin, original	243
Pyrrho,	5	Socrates,	18
Prospect,	12	Stoics,	ibid
Prophecy,	37	Temple,	65
Poets,	19	Tree of knowledge,	61
Pythagoras,	18	Tindal,	45
Penance,	154, 163	Vadois, or Walden-	
Pope,	117, 136	ses,	123
Popish errors,	131	Wickliff,	125
Praxeas errors,	113	Will free,	238

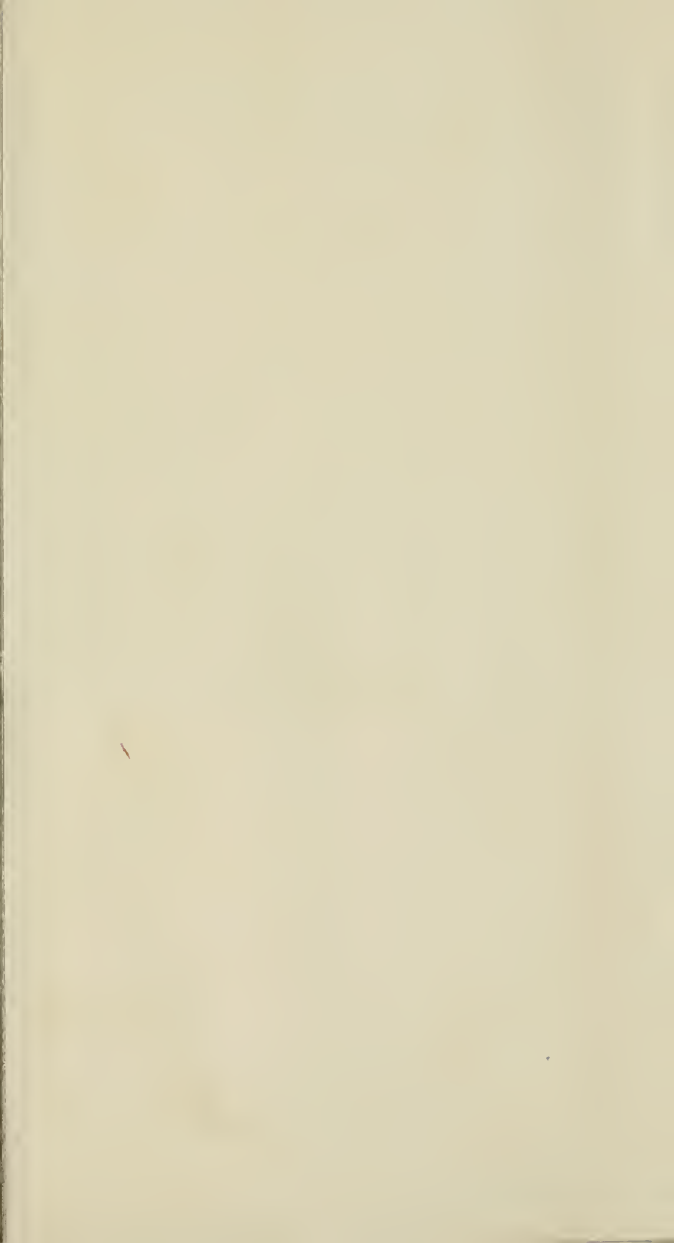
Errors of the Press.

In the title-page, line 16. *for* in errare, *read* in errore. p. 9. l. 16. *for* xxv. r. xxiv. l. 18. dele Jude ver. 6. p. 16. l. 1. before trees suppl. as. l. 2. after which suppl. two last. p. 25. l. 11. before sepulchres suppl. over. p. 33. l. 25. *for* impossible r. possible. p. 35. l. 4. from the foot, before divine suppl. analogy of the. p. 49. l. last, *for* 124 r. 114. p. 53. l. 25. dele had, and add old before world. p. 61 l. 14. *for* man r. men, l. 27. *for* Rom. vi. r. xvi. p. 63. l. 12. dele and. p. 65. l. 15. *for* tabernacled r. tabernacles, l. 22. *for* 6. r. 5. p. 68. l. 2. *for* Lam. vi. r. iv. p. 79. l. 5. from the foot, *for* iii. r. xiii. p. 83. l. 25. *for* fecit r. fecit. p. 94. l. 4. from the foot, *for* sence r. essence. p. 102. l. 11. after speak suppl. only. l. 6. from the foot, *for* 1 Cor. r. 2 Cor. p. 103. l. 12. from the foot, *for* xix. r. 19. p. 115. l. 7. from the foot, *for* 100 r. 200. p. 147. l. 16. *for* xix. r. 19. p. 169. l. 6. *for* best r. last. p. 210. l. 15. *for* Psal. r. Phil. l. 17. *for* 1 Tim. r. 2 Tim. p. 250. l. 32. dele if. p. 251. l. 5. *for* 23 r. 25. p. 269. l. 14. *for* gives r. raises. p. 271. l. 3. *for* chief r. father. p. 278. l. last, *for* xxxiii. r. xxiii. p. 279. l. 8. *for* xxxii. r. xxiii.

F I N I S.

Ali - 58	Nicolaitans - 109
Antiburghen - 281	Nonjurors - 264
Apollinarians - 115	Omer - 58
Arrians - 260	Plutarch - 23
Burghen - 269	Reformation - 127
Calvin - 180	Solifidians - 293
Cerinthus - 84	Sinoza - 26.
Daleia - 166	Sublapsarians - 237
Elionites - 84	Supralapsarians - 237
Erastianism - 276	
Eutyches - 117	
Flapitus - 260	
Gnostics - 292	Heterodoxy - 9
Hyperdulcia - 174	
Iconoclasts of Prague - 126	
Independents - 204	Interpretation, rules of - 100
Karaïtes - 72	
Knox - 187	
Luther - 126	
Masoretics - 77	
Montanus - 113	
Mosaic Dispensation - 63	
Nestorius - 117	

Ir
in e
dele
as. l.
befc
imp
befc
for
old
l. 2
and
l. 2
p. 7
l. 2
foo
fpe
r. 2
r. 1
200
for
l.
if.
giv
p.
fo







BL
75
C65

A Comprehensive view of the
various controversies

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY

UTL AT DOWNSVIEW



D RANGE BAY SHLF POS ITEM C
39 10 12 25 15 004 5